September 27, 1955

LUTHERAN WITNESS

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Letters

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FOR "CHILDREN'S PAGE"

In the August 16 issue, page 2, regarding "Children's Page," you ask: "Which two pages of the present WITNESS make-up would the readers be willing to yield to two pages for children?"

We yield nothing. Why yield? Why not increase? Add two pages. For the time the WITNESS has been in print it should have three times 16 pages.

Winneconne, Wis. MARTIN WELLER

Could we not afford an extra page or two in the WITNESS for the children's page? I think it would be a great help to get them to read the WITNESS. While browsing through the WITNESS, they would see other interesting material. Let us take care of our growing youth. I am sure it would pay good dividends.

MRS. A. H. STEFFEN

COUNT HAWAII IN, TOO

Please count us in, too. The article "Your Synod in 1954" mentions our sister territory of Alaska, but fails to mention that Synod also does mission work in the territory of Hawaii. But, as the two dozen members of the recent Lutheran Laymen's League tour can testify, we are here and flourishing by the grace of God.

Hilo, Hawaii NORMAN V. ABBOTT

"AM I WRONG?"

About the middle of July I accompanied my unit to "foreign shores" on temporary duty. No Lutheran chaplains had been at this base in months. I announced a Lutheran Communion service. Prior to my leaving I did not have time to acquire a list of our Lutheran men, although I now possess it.

For three Sundays I announced in two different chapel bulletins this Lutheran Communion service. And how many came to this service? Two from the permanent party personnel — and the list I received shows 24 assigned to this base.

This leads me to suspect one of two things: Our Lutheran boys are not going to church at all, or they are not interested in a Lutheran Communion service. Am I wrong in my deductions?

I believe this is a problem that deserves the attention of all pastors.

BEN G. HOFFMANN
Chaplain (Major) USAF

NOTE: *Last month six Lutheran men drove 120 miles to attend a Lutheran Communion service in Germany. Chaplain Hoffmann's experience does not prove that Lutheran men have no interest in church or in a Lutheran Communion service, and the foregoing instance does not prove that all Lutheran men will drive many miles to celebrate Holy Communion with a Lutheran chaplain.*

My deduction would be that Lutheran men do not always read chapel bulletins — especially when there has been no mention of Lutheran services for "months." I am sure that results will be more satisfactory when the chaplain writes Lutherans a special note informing them of the Lutheran Communion service.

Lutheran young men in the military are exactly like Lutheran young men in our home communities except that temptations are multiplied and the influences for good are lessened. Some helps, we believe, are included in the "Manual for Armed Forces Committee," which outlines what we ought to do for servicemen while they are away from home. Write to the Armed Services Commission, 2633 Sixteenth St., N. W., Washington 9, D. C., for a free copy. — KENNETH L. AHL, *Executive Secretary,* Armed Services Commission.

"CRUSADE FOR SOULS"

Thank you for "Crusade for Souls for Christ" in the August 2 WITNESS. I pray that all who read it see that beautiful score: 26 enrolled for adult classes, 33 children and adults won for Baptism, 89 children won for Sunday school.

There is work, lots of work, when you have a crusade, but, oh, the blessings! I have been a Lutheran all my life, but never before had I ever had a prayer meeting in my own house. I never before tramped the streets in the bitter cold to take a church census and to search for the lost. I never before went out with a team to speak to those who were lost and to tell them they had a Savior. Oh, yes, I have prayed for the lost and told friends to come to church and hear the Word of God, but there's a difference when you band together and witness together. You get bone tired, your housework goes to pot, your ironing piles up, and you get writer's cramp from addressing literature, but then your husband says: "Hurry with supper. I've got a lot of calls to make tonight." And your daughter says: "Got to get out some tracts," and your little son says: "Mommy, I told my playmate about Jesus," and you yourself have calls to make on the telephone and maybe a prayer group to attend or choir practice, and you pause for a moment.

Another Presence is near. You feel Him warm and strong in your midst, and you can hear Him say: "If you are Mine, then you are My witnesses," and the power of the Spirit moves you to speak boldly.

Where will the next crusade be? Why not in every church of the Missouri Synod?

I pray that every one of our churches will evangelize, stir up our people, put a burden on their hearts for th preach the Gospel, and pray w ceasing.

MRS. W. B. McKEN

Jerseyville, Ill.

✠

THE COVER

Trinity School in Edwardsville, as old as the congregation. The ch first pastor, Rev. Frederick H. I who came in 1901, taught school i dition to his pastoral duties. (Dr. now lives in retirement at Roc Ill.) Rev. Arthur H. Herpolshein the present pastor.

The new 170×45-foot buildin which Kenneth E. Wischmeyer of Louis was the architect, cost $190,0 was dedicated August 29, 1954. school has five classrooms, an off nurse's room, stage, kitchen, and rooms. An 86×56-foot gymnasium joined on the south side. The stru stands on a three-and-a-half acre a portion of which was donated t congregation by Miss Fredericka deler.

A faculty of four: Aldo Schnack, cipal; Helmuth Harms (Grades 3 Miss Ruby Renken (Grades 1, 2) Mrs. Arthur Herpolsheimer (kinde ten), instruct the 130 children wh enrolled.

From 1901 to 1905 Trinity held its classes in rented quarters; for the ten years, in the church basemen 1915 a one-room school was buil 1922 two additional rooms were a Last year pupils in kindergarten and grade were taught in the church ment.

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What Is God Like?

By MARTIN H. SCHARLEMANN

Professor of New Testament Exegesis
Concordia Seminary, St. Louis, Mo.

COURTESY OF THE METROPOLITAN MUSEUM OF ART

Christian W. E. Dietrich, "Christ Healing the Sick"

od cannot be seen; yet He has an image. In Col. 1:15 St. Paul uses the word "invisible" to ribe the disparity between God us. He is the Wholly Other, se thoughts and whose ways are our ways. Men have tried to God in nature, but all that the le things of creation say is that is God and that He is powerful. can take the 200-inch lens of nt Palomar and pry the depths of universe to see the splendor of 's creative might. These heavens k of the glory of God and of His liwork. All that vast view of y other worlds tells us of His rnal power and Godhead," and he only conclusion one can reach iat there is a Creator, that He reat, and that He is powerful. nowledge of God's greatness can- neal a single broken heart.

nyone who tries to come to God his path has the experience of ncis Thompson:

ain my tears were wet on Heav-
n's gray cheek,
ah, we know not what each other
ays,
se things and I; in sound I speak,
r sound is but their stir, they
peak by silences.

t is cold comfort to know that is powerful. To us who zigzagged ss the Pacific in 1942 trying to d Japanese submarines there was much comfort in realizing that the same moon which shone on the Pacific was shining on our loved ones at home. The awareness of creation's size and strength became a source of rebellion against God, especially when a spinal meningitis epidemic broke out aboard ship and we had to slip a number of dead men into the sea for burial. Many of us felt like Herman Melville, who saw the destructive power of nature and identified it with the whale Moby Dick. Our "Moby Dick" was the Pacific Ocean and Japanese submarines. Around us there seemed to be no other prospect than destruction and death.

Our souls were tempted to cry out with St. Augustine: "Whom can I find that might reconcile me to You?" Then the truth of the words from Colossians, "Jesus is the Image of the invisible God," became a source of hope and strength. If you want to know what God is like, you can see His heart in Jesus Christ. In His Image He became manifest, and He could say to Philip, "Who hath seen Me hath seen the Father." Through our Lord we have a look at God's heart. God's hidden majesty there turns into the manifest splendor of grace. In Him we see that God deigns to heal the blind; to make the lame walk; to speak to a heartbroken mother and say, "Go home, your daughter is well"; to say to a man sick of the palsy, "Your sins are forgiven."

As God's Image, Jesus represents God to us and us to God. He took the manhood into Godhead, as we say in the Athanasian Creed. He can sit at the right hand of the Father and intercede for us. And we need His intercession. St. Stephen could see through to his Lord at the right hand of power; he saw his Savior standing concerned about his own plight and interceding with His Father in heaven.

With that thought the silence that is in the starry sky and the sleep that is among the lonely hills disappear, for the silence of eternity is interpreted by love. Where Jesus is, there is the traffic of Jacob's Ladder. There we see the angels of God ascending and descending. He has opened the gates to heaven and shown us what God is like; for Jesus is the Image of the invisible God among us.

Robert Bridges said in his *Testament of Beauty:*

The great moralist, where his book saith
That there can be no friendship betwixt God and man
Because of their unlimited disparity . . .
From this dilemma of pagan thought, this poison of fate,
Man-Soul makes glad escape in the worship of Christ.

Jesus is the Image of the invisible God. He shows us what God is like.

The Lord's Ladies' Aid

By J. FRANKLIN YOUNT
Pastor, Concordia Church, Akron, Ohio

From this parsonage of Emmanuel Church, Moose Jaw, Sask. a group of women send out material for Sunday School b

Holy Scriptures tell us that many women followed Jesus and ministered unto Him. These were women whom the Master had healed or helped in some way and brought into the kingdom of God. Now they wanted to place themselves at the service of that Lord who had saved them. They ministered unto Him "of their substance." In their service, the details of which are left largely to our own imagination, they no doubt brought food and prepared the meals for the entire company of travelers and workers. Very likely the women were also busy in making and mending garments, including possibly that very robe of Jesus for which the soldiers under the cross cast lots. This group of working women can appropriately be called "The Lord's Ladies' Aid Society."

Every faithful pastor tries to follow the example of the Good Shepherd and as a rule fosters an active ladies' organization in his parish. This society is usually composed of consecrated women of the congregation who wish to make themselves available for services entailing a ministering "of their substance." The writer, pastor of one congregation for 51 years, has always been proud of the activity and conduct of the Ladies' Aid in his congregation. Six members founded the society in 1904, the date of the congregation's inception. The Ladies' Aid grew steadily for the first half of its history and for the last 25 years had a membership of approximately 125.

Listing a few types of service these women render may be of interest and encouragement to faithful women of other parishes who have a desire to "follow the Savior and minister unto Him of their substance."

The ladies meet on the second Wednesday afternoon of each month, 1:30 to 4, with an average attendance of 65 per cent of the roster. The program for the meetings is divided into four parts: devotions, business, lesson, and social. The pastor, who always attends, conducts the opening devotions with hymn, Scripture, and prayer.

Business

In the business session the ladies hear the minutes, roll call, reports, and proposals. Committees report on calls made during the preceding month on members of the Aid who are ill, on other sick people in the congregation, and on mission prospects. Reports include the announcement of greetings, anniversaries, deaths, sickness, and so forth. Representatives of the Aid report on activities of child welfare, Lutheran home for the aged, Lutheran university organizations, and projects which are fostered through the medium of the aid itself, instead of forming a separate organization for each purpose. The ladies engage in a frank and sometimes lively discussion of all proposals for any type of service.

Lesson Period

In the lesson period sometimes an outside speaker is invited to address the assembly on a specific cause which is up for consideration, but more frequently the pastor gives a Bible lesson on a timely topic, reads short accounts from the mission field, or explains and urges some congregational or synodical project.

Special Activities

This ladies' aid has always served dinners at the church on an average of about two a month. The Aid membership is divided into convenient groups for this service, so that all the ladies — rich and poor, young and old — have an opportunity of helping three or four times a year. ' dinners are served primarily to other organizations of the church their customary activities. It m a series of meals for the pastoral ference, a luncheon for the deac banquet for the Men's Club, the day School Teachers' Associatio Walther League rally; it may effort to provide sociability friendship for the congregatic large. I have wondered why that the hard-working womer ceive so little thanks from those do not choose to co-operate with in their unselfish service. Our L Aid has a reasonable price fo meals served, about one-third than the customary price in the mercial field. The only free mea served at the pastoral conference their cost is levied against the profit made on the service to othe ganizations. For those who que the propriety of serving meals in nection with church work we si call attention to the fact that was accustomed to pursue the kind of policy by arranging mu His work in connection with a d service.

Once or twice a year our Co dia Ladies' Aid also conducts sal bazaars, with the approval and couragement of the pastor. Ther many women who have little m and no aptitude for making mi calls, but they have plenty of various skills, and the wish t something in the service of their They do fancywork, make ap weave rugs, stitch quilts, bake and cakes. Sometimes these pro are donated to charitable institut sent to the needy at home or ab forwarded for the relief of refu or sold to friends and neigh When an accumulation of these ducts occurs, they are placed on play in the parish hall, while mem

riends are invited to buy if they
Our ladies have always consid-
it a privilege and an honor, like
women of the early church, to
e the Lord with their substance."
their "selective service," our
s diligently avoid practices re-
ed as of an unsavory nature.
parties are frowned upon be-
many people immediately as-
te cardplaying with gambling.
es are never tolerated, because
too, constitute a form of gam-
. The solicitation of donations
neighboring businessmen is not
itted because of the "beggar" fla-
connected therewith. Seeking
ram and parish-paper ads from
business firms is also on our
pproved" list, because we have
d that businessmen usually refer to such ads as "nuisance ads," and our ladies have never stooped to make a nuisance of themselves.

Our ladies are well aware that the Holy Scriptures emphasize the grace of giving. Even though Scripture is explicit about the fact, the spirit, and even the proportion of the giving, it says nothing whatsoever about the "What." When one does not have money, surely the good Lord will accept something else. Those who give and serve in the incidental things of the parish are ordinarily the most regular and the most liberal when it comes to financial offerings.

In the 51-year history of our society our ladies estimate that they accumulated more than $50,000 in savings, all of it by hard labor and small profit. And furthermore all of it has been spent in the service of the Lord. Much of this money was used for items of equipment in our house of worship: carpet, organ, pews, windows, and books. In later years, after the sanctuary had been well appointed, most of the accumulation was disbursed among the missions and charities of the church at large — $100 for the Lutheran Hour, $200 for the Lutheran Home for the Aged, $300 for Child Welfare, $400 for Valparaiso, $500 for Bethesda Home, and others. One of the greatest joys of the writer's long ministry has been his privilege to meet and work with those noble women of his parish who "follow the Savior and minister to Him of their substance." Every such ladies' aid in our own day and land can be called "The Lord's Ladies' Aid."

Mission Work Through Refugee Sponsorship

We cannot all be missionaries today as our church's foreign missionaries leave all behind go to far distant parts of the ld to preach the Savior's Gospel, we can all be concerned about the s of men, for whom Christ shed lifeblood on the cross.

Millions of refugees have seen their d ones herded into cattle cars, ling for exile, imprisonment, or h. Those left behind feared the e fate. Most of them have lived amps where hundreds of people t in a huge room, where there e no sanitary facilities, little work, less hope for a better tomorrow.

"Who are these people, and what e I do to with them?" you may Most of these millions of refugees in Germany, Austria, Italy, ece, Belgium, Holland, and in the East. Every fifth person in West many today is a refugee. Half of families in that country live in eedingly substandard conditions. Among the refugees are thousands Lutherans who have a special cross bear, but who hope for a brighter and future in the U. S. if Lu-an Americans will open their rts. President Eisenhower signed ill of Congress known as the Ref-e Relief Act of 1953, permitting 000 refugees to reach our shores December 31, 1956. The Lord has in our hands the successful re-lement of these Lutheran refugees. must bring them here. They can ome valuable citizens of our coun-friendly neighbors in our com-nities, but best of all faithful mbers in our churches.

Is this really mission work? What ut the thousands of Americans out work? Will it be good for our ntry to admit so many foreigners?

Under the law no U. S. citizen can be displaced from a job or housing by one of these refugees. There are jobs and housing available which the refugees would be happy to accept, but which U. S. citizens do not find to their liking. We who are in the refugee work uncover such jobs every day. Both the C. I. O. and A. F. of L. unions have given their wholehearted approval to the refugee program. The refugees will not only help produce American goods which we need but also consume goods we already have. They start businesses and eventually buy homes. The taxes they will pay to our Government will amount to millions of dollars in years to come.

BILL DYVINIAK, ST. LOUIS POST-DISPATCH

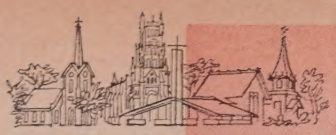
Mr. and Mrs. H. Taubel, wearing tags, and their son Friedrich, at left, are greeted by relatives and sponsor at Union Station, Saint Louis, when the Taubels arrived as refugees from Austria. Second from left, Miss Margaret Michel and her mother, Mrs. George Michel, daughter of Mr. and Mrs. Taubel. Frank X. Schwarze, sponsor, and Geo. Michel are at right. The Michels are members of Grace Church, St. Louis

A refugee under this Act must have a sponsor who is an American citizen. The sponsorship is necessary for application for a visa for the refugee to enter the U. S. with his family, if he has one. Sponsors may be friends, relatives, interested individuals, congregations, or civic organizations. Assurance forms are signed by the sponsor giving information to the State Department concerning the refugee family as well as the sponsor. The information on the form states that a job and at least temporary housing are available, and an effort will be made to keep the family from becoming a public charge. The voluntary agency works with the sponsor toward this end. Signing an assurance does not create a legal obligation or contract but does carry a moral obligation. As Christians we want to carry out such an act of service in love.

The Lutheran Refugee Service, with headquarters at 235 Fourth Ave., New York 3, N. Y., is a joint effort of the Social Welfare departments of the National Lutheran Council and The Lutheran Church — Missouri Synod.

If you cannot find a job or housing, or feel you cannot sign an assurance as a sponsor, there are still many acts of love you can perform, such as correspondence with the chosen family during the processing period, laying plans for their arrival, gathering good used furniture, planning perhaps a food shower. The family will have to be met at the train and assisted in their orientation to find buses, learn the English language, do marketing, register for draft and Social Security. The most important act of love you can perform for them is to bring them to your church, introduce them to other members, and befriend the refugee. All this is truly missionary work! We still need assurances for 60,486 people.

MARGARET WUERFFEL, *Area Director*
Lutheran Refugee Service



Your SYNOD

THE PRESIDENT

The Preamble of the resolution of the Floor Committee at the recent convention of the Wisconsin Synod in Saginaw, Mich., contains the following statement: "In view of these facts your Floor Committee, together with the Standing Committee in Matters of Church Union, affirms 'our position that the Missouri Synod by its acceptance of the *Common Confession* as a settlement of past differences, which are in fact not settled, and by its persistent adherence to its unionistic practices (*Common Confession,* Joint Prayer, Scouting, etc.) has brought about a break in relations, and that our Synod, bound by the Word of God, should now declare itself on the matter.' "

The reader will recall that the convention voted to take "final action in a recessed convention in 1956," on the question whether to "terminate our fellowship with The Lutheran Church — Missouri Synod." The chief reason given for postponement of action read: "This continues to heed the Scriptural exhortations to patience and forbearance in love by giving The Lutheran Church — Missouri Synod opportunity to express itself in its 1956 convention." We understand these words to mean that our Synod in convention assembled is to give answer to the charges preferred against it.

A Twofold Charge

Our Synod's acceptance of the *Common Confession,* Part I, "as a settlement of past differences, which are in fact not settled" is the first charge. What is meant is the document drawn up jointly by our Committee on Doctrinal Unity and the Fellowship Commission of the American Lutheran Church and then presented to both church bodies. Our Synod adopted it in June 1950. A few votes were cast against adoption. The American Lutheran Church adopted it in October 1950. In October 1954, it also adopted *Common Confession,* Part II, drawn up jointly by the two committees mentioned above. Our convention, held in June 1953, took no action on the latter document, since more time was necessary for careful study.

As to the first charge we have held — and I have mentioned this several times — that we are convinced that we are in doctrinal agreement with the Wisconsin Synod in all those doctrines stated in the *Common Confession* against which it has raised the charge of inadequacy. We are persuaded this charge does not offer a valid reason for terminating fellowship.

The second charge voiced against our Synod which is to be answered by our convention in June 1956, reads: "by its persistent adherence to its unionistic practices, etc." What is meant is that by our practice of calling chaplains for work in the Armed Forces of our country; by declaring at our Saginaw Convention, June, 1944, "that the matter of Scouting should be left to the individual congregation to decide and that under the circumstances" (what is meant is the changes and concessions which Scout headquarters had made) "Synod may consider her interests sufficiently protected"; by the so-called "Communion agreement" with the National Lutheran Council governing the work of our chaplains and pastors in serving the men and women in the Armed Forces of our country; by our resolution concerning the opening of intersynodical conferences for the purpose of seeking agreement on the basis of God's Word, with joint prayer, etc., we have become guilty of unionism.

What Is Religious Unionism?

Synod's *Brief Statement,* drawn up by a special committee, chiefly by Prof. F. Pieper, D. D., adopted by the 1932 convention in Milwaukee and reaffirmed by the 1947 Centennial Convention in Chicago, states in Paragraph 28: "We repudiate *unionism,* that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17, 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21." Briefly stated, Dr. Pieper defines unionism as *"church fellowship with adherents of false doctrine."* Our Synod has not changed its position. The *Brief Statement* expresses our official position *also as to the definition of unionism.* This is our position today.

In his essay delivered at the recessed meeting of the Synodical Conference in Chicago last November, Dr. Arnold H. Grumm called attention to the fact that the "unity of the Spirit" which Christians should endeavor to keep, Eph. 4:4-6, "is to become manifest in word and deed, in doctrine and practice, so manifest according to John 17: 22 that even the world will take note of this marvelous oneness in the midst of sin and strife in the world." He also stated: *"This manifestation of the unity* of the Spirit in word and in doctrine and practice, we call *fellowship."*

Those who teach and practic trary to God's Word violate God and disturb the church. If, desp peated and evangelical admonitio continue in their false teaching, w withdraw from them. Dr. G stated correctly: "Not to wit from such as have disturbed the of the church, but to continue rel fellowship with them and beha though the peace had not bee turbed at all, to cry 'Peace, peace, there is no peace' (Jer. 8:11), w *unionism.* What, then, is unio *It is church fellowship without trinal unity."*

"Common Confession" Urges Action

It will be of interest to our re to note that the *Common Conf* (Part I, Art. IX [5]) has the follo to say about this matter: "It i duty of the Church to be faithf its Lord and His Word in all its mony, to be steadfast in its confe of His truth at all times, and to and combat error. It is the duty o Church to mold and keep its pra in conformity with the Lord's direc in the Holy Scriptures. Therefor dare not condone error or have and pulpit fellowship and unscrip co-operation with erring individ church bodies, or church groups refuse to be corrected by God's W

Our Synod is definitely oppose religious unionism. Under no c tion do we tolerate or condone it. this I do not mean to say that no in Synod has ever become guilty unionism. We regret that the on the other permitted himself to be dr into pulpit fellowship or altar fel ship with such as are not in doctr agreement with us. When such takes are made, the brethren, especially the District Presidents, s they are held to "exercise supervi over the doctrine, life, and adminis tion of office of the pastors and te ers of their District" (Synodical C stitution, Article XII [7]), must do seek to "restore such an one in spirit of meekness" (Gal. 6:1), admonish, correct, and exhort. officials strive earnestly and consc tiously to carry out these solemn o gations. Let us encourage them remember them in our prayers.

JOHN W. BEHNKEN

The Psalter

God's Waterspouts

'salm 42:7: "Deep calleth unto at the noise of Thy water-ts; all Thy waves and Thy billows gone over me."

e is often compared to a sea. The comparison is apt. The sea is times calm, sometimes turbulent. s life. The sea is dangerous and . Life is that way, too. The sea ncharted; to cross it safely, we a pilot, chart, and compass. That ue of life as well.

ike mariners on the deep, we voyaging through life. The skies lear, and the sea is serene. Then, enly, the gales begin to howl, and waves beat upon us, and we feel we surely must sink.

Perhaps a crisis occurs in our onal life, and our plans for the re are upset. Perhaps there is ble and conflict in the home. aps sickness overtakes us or one ur loved ones. Perhaps financial ies weigh us down. Perhaps we criticized unjustly, our motives onstrued. We are oppressed with nse of failure.

The Psalmist expressed well just we have felt at such a time: ep calleth unto deep at the noise hy waterspouts; all Thy waves and billows are gone over me."

How often we have felt that way n troubles have engulfed us! The es are often so high that our heart us for fear; we think surely that shall sink and be drowned in the l deep. We see no escape, and ry in our despair: "All Thy waves Thy billows are gone over me!"

But there is an escape. It lies in mighty power of Him who is "wondrous Sovereign of the sea." vord from His gracious lips will n life's surging sea.

He speaks, and trouble's waves side. He speaks, and the adverse ds grow still. He speaks, and the m clouds pass away. He speaks, we are afraid no more. He ks, and we are safe at last.

St. Augustine said it well: "O d, Thou hast formed us for Thy; and our souls are restless till they in Thee." And in the haven of rest "there shall be no more sea." To Him we cry as we steer our rse through the waves and billows ife: "Jesus, Savior, pilot me, Over s tempestuous sea!"

THOMAS COATES

And Jesus Said

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples if ye have love one to another.

JOHN 13:34, 35

This saying of Jesus sounds strange. No wonder it has puzzled interpreters. What bewilders the reader when he is first confronted with it is that our Lord speaks of the commandment that the disciples should love one another as a new commandment. How can it be called new? In the Old Testament, in Lev. 18:19, the commandment of love of the neighbor had been given to the Israelites. For this reason we are not surprised to hear a scribe in the New Testament (Mark 12:28-34) say, after Jesus has pointed to the Two Tables of the Law: "Well, Master, Thou hast said the truth; for there is one God, and there is none other but He, and to love Him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." To love the neighbor as oneself is clearly taught. What, then, does Jesus mean when He calls the commandment of mutual love addressed to His disciples a new one?

In approaching this question one must note that Jesus here instructs His disciples to regard themselves as one large family or society. They are a group which is separate from the rest of mankind. They have a Master, Jesus Christ, and they are united by the common bond of discipleship. Their common discipleship is not to remain a hidden fact, but is to become known to the men about them, and the means by which it is to become known is mutual love. It will help us to understand this word of Jesus if we bear in mind what He says about the relationship which they sustain to Christ and to one another. The new commandment is that they love one another as fellow Christians, as members of the same family. The commandment "Thou shalt love thy neighbor as thyself" was indeed all-embracing. It included love of the outsider and love of the co-believers. But Jesus here singles out love of one's fellow believers, places it into a category of its own, and inculcates it in a new commandment. And the motive for, and the pattern of, such an attitude is His love toward us undeserving sinners.

WILLIAM F. ARNDT

Office of the Keys

Private Confession

Some people are haunted by a persistent sense of guilt. It flashes upon them while they are at work. It follows them into the night.

They go to church in search of relief and peace. They listen hungrily to assurances from God's Word, such as "The Blood of Jesus Christ, His Son, cleanseth us from all sin." But somehow they feel that this comfort is not meant for them. Their sins are beyond the reach of God's mercy.

They require individual help from their pastor, whom God Himself has called as a shepherd of souls. His ministry must extend not only to the ninety and nine but also to the one who has lost his way and is too confused and hurt by some experience to make his way back into the fold.

Not Commanded

God nowhere demands that we go to our pastor and reveal to him the tragic sins of which we have been guilty. Private confession is a privilege offered to all who feel they need it.

Confidential

Whatever a person discloses in the privacy of confession must be regarded by the pastor as a secret to be securely locked in his memory. Under no circumstances dare he make it known to anyone else.

The Pastor's Opportunity

It is not the task of the pastor to scold and berate. Nor is he authorized to impose punishment under the guise of penances. He guides and heals.

He will, therefore, lead the penitent sinner to Calvary and there unfold, as far as human language is able, the complete and all-inclusive redemption of mankind by the only-begotten Son of God. He will reactivate scenes from God's Word in which God in His mercy forgives and restores David, the adulteress, publicans and sinners, and the dying thief.

The Holy Spirit will be at work while the pastor speaks. He will lead from fear to the peace of God which passeth all understanding. The believer will walk out of the prison of guilt into the light of the favor of God.

Conclusion

In closing this brief series on the Fifth Chief Part of our Catechism, we say with conviction: Thank God for the Office of the Keys!

C. A. BEHNKE

Editorials

Never Weary of Well-Doing

God's children are ever in danger of losing their zeal and relaxing in doing good. Many demands are made upon them. Beggars keep coming to their door. Their church, their Synod, and various missions constantly need their help. Too, not a few members in every congregation hardly move a finger to support the blessed work, but must on the contrary be visited and urged just to come to church, let alone to do their part. That is discouraging. But the Holy Spirit of God calls out to us through His Apostle: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." God Himself never grows weary. He continues to cause His sun to rise on the evil and the good and to send rain on the just and on the unjust. His mercies are new unto us every morning.

It is a privilege to work for the Lord, a service of love, which in due time will be crowned with a gracious reward. Now is the time for sowing; later will come the time of reaping. Therefore, should weariness and sluggishness overtake us, then let us by no means give way, but seek new strength through fervent prayer at the Throne of Grace, no matter what others may or may not be doing. It is for us to work while it is day, ere the night cometh in which no man can work.

An Abandoned Farm

An abandoned farm stood in marked contrast to the orderliness and beauty that was visible for miles on both sides of the highway. The crops had been left to do battle with nature, and nature in the raw is often cruel.

Here and there, above clusters of thistle and ragweed, a few stalks of corn nodded their bald heads. Broken fences and scraggly briars heightened the desolation of the neglected acreage, which blighted the countryside.

An abandoned farm typifies the unregenerate heart. Selfishness, greed, pride, anger, and other sins stifle growth and good resolves. Desolation follows. It trails the evil-clogged heart into eternity unless the Spirit plows and harrows the soil and plants the life-giving Word.

Thank God for the Spirit, who visits the lonely places with reclaiming love and the refreshing showers of redeeming grace!

Church Membership Grows Faster Than Nation

The figures in the *Yearbook of American Churches for 1956* show that "people are interested in religion to an unprecedented degree," according to Dr. Benson Y. Landis, yearbook editor. Church membership in the U. S. soared to 97,482,611 in 1954, a gain of 2,639,766 over the previous year. Slightly more than six of every ten persons (60.3%) are affiliated with a church. From 1953 to 1954 churches registered a gain of 2.8% as compared with a 1.7% increase in the population.

Protestants now number 57,124,142; Roman Ca 32,403,332; Jews, 5,500,000; Eastern Orthodox 2,024,3 Catholics and Polish National Catholics, 367,918; anc dhists, 63,000. For more than 50 years there ha little change in the relative strength of Protesta Catholic groups.

Although the yearbook received statistics fro religious bodies, 98.4% of all church members to 81 groups, of which 18 have more than a million bers. Nine denominations claim 85% of all Prote Baptists, with 26 bodies, number 18,448,621; Meth with 21 bodies, 11,680,002. The largest single Prot bodies are the Methodist Church (9,202,728), the So Baptist Convention (8,163,562), and the National E Convention, U. S. A., Inc. (4,557,416).

Membership in Lutheran Churches of the U. S Canada exceeded seven million in 1954, an increa 248,840 or 3.6% over the previous year. For the s consecutive year the greatest advance on a perce basis among major bodies was made by the Am Lutheran Church, which gained 37,703 members, or

For the tenth successive year the largest num increase was registered by The Lutheran Church — souri Synod, which added 84,625 baptized members, a of 4.4% over 1953.

A Perfect Pattern

Most people have heroes or heroines whose lives a deep, often indelible, impression on their minds lives. Often such hero worship leads some peop pattern their lives after their favorite personality, to the extent of the imperfections of the hero.

A man had a lovely Chinese plaque with cu raised figures upon it. One day it fell and cracked across the middle. The man then sent to China fo more of these valuable plaques and, to be sure o exact match, sent the broken one as a pattern. Ima his surprise when six months later he received his o only to find that the Chinese had followed his cop faithfully that each new plaque had a crack.

When we imitate and pattern our lives after the of men, there is the danger that we copy also their perfections. But taking Jesus as our Guide, we are of a perfect Pattern. While it is true that Holy portrays Jesus, first and foremost, as the Savior of world, it pictures Him also as our Pattern, for Jesus H self declares (John 13:15): "I have given you an exan that ye should do as I have done unto you." And P writes (1 Peter 2:21): "Even hereunto were ye ca because Christ also suffered for us, leaving us an exan that ye should follow His steps."

In your Christian life, do not follow the imperfect tern of humanity but the perfect Pattern, Jesus Chris

D. E. Weiss, *Editor*
Iowa District West Edit
Lutheran Witness

Loose Leaves

The Air Arm of Our Church

Just south of Omaha is Offutt Field, where the Strategic Command of the armed forces of the U. S. is located. It is known as the "air arm" of our country. Should come, fast-as-sound planes will be dispatched through world to enforce this nation's right.

Our church has an "air arm" too. We are at war — against the "ruler of this world" — the devil and his ions. Our air arm travels faster than sound — as fast ight! It goes throughout the world. It is the Gospel of is broadcast on the waves of radio, the Lutheran Hour. As citizens of this country may picture SAC as sort ied down to the Omaha area, forgetting Offutt's planes el constantly through the world in training, so we nbers of our churches often think of the Lutheran Hour broadcast coming at an inconvenient time.

Do you know that in Japan two additional branch offices being opened because so many listen to the Gospel in anese and write to our missionaries for more of Jesus' rds? Do you know that in Guatemala the whole town ers about the one house where a radio sounds through thin walls to eagerly hear about the love of Jesus — t men go forth as evangelists having been brought to through the Lutheran Hour? Do you know that our sionaries in many foreign fields tell us that our church known to people who had never before heard of a Lu- ran, but who had heard our church's voice over radio? Your support of the Lutheran Hour makes it possible tell the love of Jesus" over 1,200 radio stations, half of m in foreign lands, where our church has no "foot liers" of the King — pastors.

How long would the air arm of our country exist if we not contribute tax dollars? How long will the "air " of our church remain the far-ranging voice of our rch if we reduce our contributions to the Lutheran ur 15% each year? — Oscar T. Doerr, *Attorney*, Mem- of Holy Cross, Omaha.

Theological Terms

Speaking of theology and the Bible, I would like to air bet peeve. Frequently I hear the complaint that we ght not use heavy theological terms when we discuss Christian faith. Up to a certain point this is a justifiable nplaint. However, I wonder whether that complaint is rely an excuse for mental laziness.

There are some theological terms which just cannot be plified. How do you simplify "justification" or "pre- tination" or "millennialism"? Don't nag your pastor to ak simple words when he discusses these doctrines. you criticize your doctor when he uses "appen- ctomy" or "tonsillectomy" or "coronary thrombosis"? suspect that more often than not you get a special asure out of tossing those words around yourself. I've rd people say proudly, "I have a pulmonary deficiency the bronchial tubes," without batting an eyelash.

Exude a little brain sweat occasionally when you study ur Bible and the great Christian doctrines. You'll be the her for it. — A. P. K. in *Walther League Messenger.*

What's the Answer?

Question: Why do believers have to suffer for their sins on Judgment Day? The portion of Scripture which indicates that believers will appear at the Judgment seat of Christ is 2 Cor. 5:10.

Answer: You are misunderstanding this text if you assume that believers will suffer for their sins on Judgment Day. They of course will have to appear before the Judgment throne along with the rest of mankind and the evil angels (Matt. 25:32; Rom. 14:10; 1 Cor. 6:3; 2 Peter 2, 4), but they are judged only according to their good works (Matt. 25:34-40). Their evil works have been cast into the depths of the sea (Micah 7:19; John 5:24). The other texts which you mention (Heb. 9:28; 10:17) bear that out. For believers, Christ's return for the Judgment is the day of their final deliverance, as St. Luke says: "Your redemption draweth nigh" (Luke 21:27, 28).

Question: The man whom I hope to marry and I disagree upon the correct behavior while we are dating. However, I do not believe that he is right when he says that God forbids man to commit adultery and that that is the only moral sin which an engaged couple can commit. Looking at 1 Cor. 7:1-5, I find how God requires a married couple to act. What is the correct view on this?

Answer: If I understand your question correctly, it refers to the proper expression of affection during the engagement period. No one denies that a certain measure of caressing is in order for those who have accepted one another for life and intend soon to become husband and wife. Christian people, however, will see that such expressions of tender regard remain in pure and modest bounds and will conscientiously avoid what the world calls heavy petting or pre-marital sex experience. You are right when you understand 1 Cor. 7:1-5 as pertaining to married people only, not to those who are only engaged. To do otherwise is also a violation of state laws, which require blood tests before a marriage license is issued.

Question: Is a theological student permitted to assist the pastor in a communion service and, if so, why?

Answer: The answer to your question is the same as previously given to the inquiry concerning such assistance by a layman. A congregation's right to make such an arrangement must be admitted; yet normally the Sacrament ought to be administered by the pastor himself. Pastors are the stewards of God's mysteries and should therefore perform these services. When assistance is needed and no ordained pastor is available, the congregation may by resolution appoint a student or layman to assist. We might add that by quite general consent this appointment applies only to assisting in the distribution. The consecration should be performed by an ordained pastor. Students, moreover, are governed by the rules of the theological seminaries. The Bible does not answer your question directly, except to say that ministers are the stewards of God's mysteries, 1 Cor. 4:1. The answer given has this text for its background.

O. E. S.

District Conventions

BRIEF REPORTS

Alberta-British Columbia

The 24th convention of the Alberta-British Columbia District, which met July 4—8 at Concordia College, Edmonton, Alta., opened with a service at Grace Church. Preacher was Dr. John W. Behnken, who also gave daily reports on Synod's work.

Essayist Rev. Egon G. Wildgrube, Bruderheim, Alta., lecturing on "Christian Education and the Parochial School," reminded the delegates that in 1847 Synod had 12 congregations and 14 schools. Although the number of congregations had increased to 4,679 in 1953, the essayist noted only 1,161 schools in operation.

Four pastors and five new congregations were welcomed into Synod. The District lists 69 subsidized congregations and preaching stations, served by 24 pastors and three students. Self-supporting parishes (31), consisting of 55 congregations and preaching stations, have 28 pastors and one student worker.

Prof. Walter M. Wangerin, president of Concordia College, reported on plans for the erection of a girls' dormitory. The delegates marked the 25th anniversary of the ministry of Rev. Philip Unterschultz, one of the Canadian Concordia's first graduates.

Northern Nebraska

Delegates to the 22d convention of the Northern Nebraska District met at Concordia Teachers College, Seward, Nebr., August 15—18. Progress and needs of the church at large were pictured by Dr. Arnold H. Grumm.

In the past year, said District President W. E. Homann, 2,320 baptized souls and 1,074 confirmed members were added to District churches. Five pastors, one teacher, and three congregations joined Synod.

"The Lutheran School in the American Educational System" was the essay presented by Dr. S. J. Roth, Detroit, member of Synod's Board for Higher Education.

Rev. Walter L. Barth was installed as the first Executive Secretary of the Board of Directors. The delegates named Rev. Martin A. Bornemann Second Vice-President.

Action on two resolutions was postponed until 1957. One had asked for a District-wide subscription to the LUTHERAN WITNESS with a biweekly District edition; the other had sought clarification of the eligibility of the pastors of nonaffiliated congregations for the office of Visitor.

Southern Nebraska

Concordia Teachers College, Seward, Nebr., was host to the 22d convention of the Southern Nebraska District, August 8—11. Dr. Walter F. Lichtsinn reported on Synod's activities. Received into membership were four pastors, one teacher, and two congregations.

Substituting for Prof. Henry J. Eggold, Prof. Fred Kramer, Concordia Seminary, Springfield, delivered the convention essay on "Through Justification to Sanctification."

The District mission treasury aids 26 stations, seven institutional and 19 parish workers. During the past decade 19 missions became self-supporting. The convention approved a resolution to create the office of Executive Secretary.

It was voted (1) to adopt a $410,700 budget for 1956; (2) to recommend the formation of a high school association to promote a District high school at Concordia Teachers College; (3) to increase the District's debt limit and to solicit interest-bearing loans for the Church Extension Fund; and (4) to promote a District counseling service for raising funds.

Minnesota

Synod — $1,000,000; District — $260,000; Total — $1,260,000. This budget for 1956 won the approval of the Minnesota District convention at St. Paul, Minn., August 15—19. Dr. John W. Behnken, who preached for the opening service, joined the delegates in singing "Lord of Glory, Who Hast Bought Us" after the adoption of the million-dollar commitment.

The 99-year-old District lists 291 pastors, 440 congregations and preaching stations with 108,195 communicants, 163 teachers, and 78 schools. Seven new missions are being developed.

The convention heard two essays: "Instruction of Catechumens" and "Justification — Objective and Subjective" by Revs. E. H. Bertermann and Karl E. Ansorge, respectively.

A resolution to divide the District failed to pass by a slim margin. The delegates voted: (1) to ask Synod in 1956 for a new dormitory on the campus of the St. Paul Concordia
Minnesota District will contribu
centennial offering); (2) to mem
ize Synod to add a third and f
year of teacher training at the
college; (3) to provide an office h
ing for District officials and mee
(4) to issue an historical bookl
the District's centennial; and (
encourage churches of the Distr
establish daughter congregation

Iowa East

The informal atmosphere of
sessions" held the daily attendan
delegates at 99.44% when the
District East convened at Alden,
August 15—18. Dr. Herman H. H
preached for the opening service
represented Synod's President.

Five pastors, three teachers,
the District's 101st congregation
received into membership. All
gregations of the Iowa District
participate in Synod's Pension

Dr. Walter C. Birkner read
convention essay on "Christian S
ardship and Its Modern Imp
tions." A message was directe
Rev. George A. Koch, Grand Mo
Iowa, who recently resigned from
ministry and from the editorshi
Iowa District East Edition of the
THERAN WITNESS because of illnes

The convention passed resolut
to increase by 10% the basic sal
of the pastors of subsidized congr
tions; to encourage all congregat
to participate in Synod's prograr
evangelism; and to urge congr
tions to remit monthly one twelft
their accepted share of the Dis
and synodical budget.

Kansas

"Let the Word of Christ Dwe
You Richly" was the theme of
46th convention of the Kansas
trict, which met at St. John's Coll
Winfield, Kans., August 22—26. S
odical Vice-President Walter F. Li
sinn preached at the opening ser

District President W. H. Me
exhorted the 258 delegates registe
for the first day of the meeting
"get and spread the blessings of
Word." He welcomed three new c
gregations.

The doctrinal essay, "Christ in
lossians, Christ Supreme," was p
sented by Dr. Walter H. Wente.

During the afternoon sessions
delegates attended sectional meeti
in which individuals and groups p
sented specific phases of missi
stewardship, and educational act
ities. Summary reports were t
given on the floor of the conventi

It was resolved to encourage c
gregations of the District to impr
their stewardship program by obse
ing two Mission Sundays a year
by striving for proportionate givi

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

what do you SEE over there?

By O. H. SCHMIDT

A trip of visitation and survey, such as your representative recently completed, shows you the ongoing work of our church. You notice, in field after field, that the Gospel is gaining a foothold; that congregations, though sometimes small and poor, are established; and that the Word of God is preached on every one of our fields, clearly and fully, with due emphasis upon the person and the work of Christ.

You also observe numerical progress — the preaching of the Word does not remain without fruit. You will value the numerical gains especially because you remember that for a person in those countries to embrace Christianity is usually a rather heroic step, taken in the face of bitter opposition on the part of family and friends and breaking with age-old tradition and custom.

Inner Growth

But more than outward gain will be the growth in inner strength, in the emergence of an indigenous church, in a change-over from a church that at first was a rather odd and strange thing to a church that is at home in the field and which the people take to their heart as their own. You discover a growing readiness to assume responsibility; you also sense a rising leadership in the various native groups in our church and a gratifying solidification of those groups. You find quite an advance in the broadening of the educational work of the church, in the increased use of Bible classes, evening classes, Saturday and Sunday schools, and in the systematic training and use of lay members for these avenues of instruction and also for doing personal mission work in foreign fields.

Hospital entrance for outpatients, Ambur, India

New Buildings

You witness a great deal of improvement in some of the physical plants of the missions — the enlarging of the hospital at Ambur, India; the assembly hall at the high school at Vadakangulam; the many new buildings in New Guinea or Japan; new homes for missionaries in the Philippines; and many others. And you see advances into new areas.

Problems

You would also expect to see some difficulties. In India it has been difficult to secure entry permits for new missionaries, and in some other countries the immigration laws have also been tightened. Tax laws are becoming more and more burdensome. The rising tide of nationalism tends to oppose anything that appears strange to those nations. The traditional religions of some of those countries are being revived, which sometimes leads to rather active opposition; the very active propaganda of Communism has made things more difficult in some fields; and economic insecurity and general unrest affect some of our people. Sometimes you run into unexpected difficulties, as when the old caste differences flared up in a distressing manner during the efforts to form a synod in India. And, of course, there are always the old bugbears: not enough men, not enough money.

Opportunities Beckon

On the other hand you see mission opportunities in bewildering array and of arresting urgency! *Doors are still open.* Expansion is possible in various fields, in different directions, into new developments, into

what do you see ov

new strata of society, into fields and countries not yet touched by us.

Think of Ceylon, with work in Colombo in the Sinhalese, Tamil, and English languages, and at various places in the interior, largely through lay members. While this island is a stronghold of Buddhism, there is much land to be possessed for the Lord. Think of the places where we are not yet represented: Singapore, Malaya, Indonesia, and the many islands where Communism is making inroads in large degree.

New Guinea

And then look at New Guinea — what a thrilling mission story is unfolding there! On November 7, 1948, I stood at Yaramanda in the Central Highlands and preached to some 60 people. A few months ago I stood on the same spot and had more than a thousand men before me. In only a few years mission stations have been established at Mambisanda, Yaibos, Amapyak, Irelya, Sirunki, and Papayuk; and in the very near future several more are to be opened.

Natives in New Guinea have built several churches of rather good size as well as various schools, a number of houses, and a hospital now under construction. We operate a saw mill and a planing mill. One hydroelectric plant is in operation and we are building another. We grow 65% of the food needed, have a dairy herd there in the highlands, and operate two four-wheel-drive landrovers. We need to build more schools, houses, and hydro plants.

We have many hundreds of people under constant instruction and could use fifty more native helpers if we had them. We are training native helpers and have six of them in the work already. An alphabet has been worked out, and Christian reading matter is available for the first time. Many hundreds of children and young people are getting some education.

The Philippines

And look at the Philippine Islands. Our work there is only a few years old. However, you can already see many evidences of the work of the church. There are four stations and the beginning of a theological training program in Manila. There is a great deal of radio broadcasting going out from that city; and many children are reached through Sunday schools and other channels of Christian instruction.

And look over the work in the rest of t country. One area is north of Manila, centering Binalonan and serving adjacent places. Still farth north a busy field is Candon, with services in chapel in the city of Candon and in chapels bu by the people themselves in Darapidap, Tamuror San Pedro, Santa Lucia, and most recently, in S Fernando. In the mountain retreat of Baguio a very beautiful spot — we have two rest homes f missionaries and have carried on some work, well as in the neighboring La Trinidad, for a fe years.

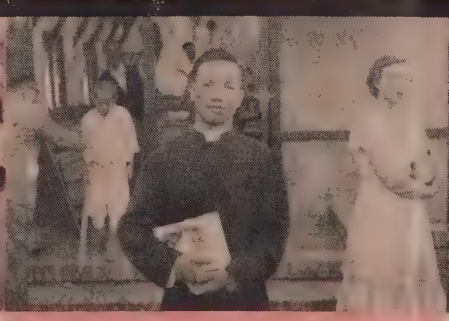
Then we go out into the mountain area, wi some of the most spectacular scenery and drivi I have ever seen. We come first to Balakbak, whe on one Sunday evening 1,200 people were seat on the ground for a service scheduled for 7—11, b continued for another hour when the people we not ready to disperse. Or go on to Loo, with tw beautiful valleys flanking the highway. A mi sionary is being placed here; and here also t medical mission for this field is being set up. Or l us go on to Guinzadan, where two thousand peop live in a village built on the very steep sides a mountain, with a rushing stream coursing dow the valley. The Gospel found an entry here largel through a native pastor; and we have some 135 com municant members. They are getting ready to buil a rather large church on a plot which they have ju about literally scraped out of the side of a hill wit their hands. Twenty-one persons were confirme the evening we were present there.

On the southern island of Mindanao, with ancho points at Cagayan and Davao, we recently occu pied another strategic point in Iligan. Now a fourt missionary is to come into this field, placed nort and east of Cagayan. There is much land to b possessed for the Lord on that island, and it i wonderful how the work is going.

Hong Kong

And now come to Hong Kong and see a fiel humming with activity. From a very small star in February 1950 this work has grown — grown s

Missionary E. H. Meinzen engaged in street preaching in a village near Kodaikanal, India



Rev. Shen, recently ordained, our first national pastor in Formosa; Mrs. Alice Worthington, wife of our business manager

Theological students at Chia-Yi, Fo

...e?

Hong Kon
evangelis
being trai
by Missio
E. H. Thoe

fast that we are terribly overcrowded. You would gasp at the overcrowded conditions at Our Savior Chapel in Kowloon or at Grace Chapel in Hong Kong. The plan is to build two combination church-and-school buildings near the Tai Po Road Chapel.

Besides these main chapels, we have a number of other chapels and preaching stations in and about Hong Kong. One is at Rennie's Mill, a refugee camp, where our missionaries do blessed work. A Bible school is being operated there, and a good deal of work is done with tubercular patients. Several pavilions are being built for such patients through the help of the Wheat Ridge Foundation.

Macao

One of the outgrowths of our work at Hong Kong is on Macao, a Portuguese possession about four hours away by ship. An evangelist from Hong Kong started the work in Macao; and now, after a few years, two evangelists are working there. A rented chapel is of fair size and is filled for the services; a partly private school has 140 children. Work on several neighboring islands was started for refugees but is gradually working into the ranks of regular residents.

Formosa

And now go over to Taiwan, or Formosa. That is a beautiful land, although now it often bears the picture of an armed camp. The Lord has blessed our mission work there in spite of many difficulties and setbacks. In Taipei, the capital city, we have a neat chapel, in which our first Chinese pastor was recently ordained. We also have rented quarters, two floors on a very busy street, with services, instruction classes, young people's meetings, and all the other features of a mission; a small preaching place, also in a rented store which fronts directly on a very busy market place; and a preaching place out in the country a few miles. The people in Taipei desire to build a church, in addition to the chapel mentioned above, and have worked out a plan by which in five years they hope to be self-supporting.

Our next center in Formosa is Chia-Yi, about 170 miles south, a city of some 80,000. Here we have a chapel, with additional rooms used for many purposes. Chia-Yi is also the site of our theological seminary, where the students are doing much active field work.

There are 35,468 names on the list of the Lutheran Hour correspondence in Formosa, an indication that this means of spreading the Word is very effective. With Taipei and Chia-Yi as the anchor points, mission work is being opened up at a number of places between and even beyond these two cities. Two candidates from this year's classes are planning to leave for Formosa shortly. This will provide some welcome manpower for that very promising field.

Now to Japan

And now let us go over to Japan. Here again it is wonderful to see how the Lord is blessing our mission efforts. Northern Honshu (the main island) and Hokkaido were to be our field of operation. Tokyo and Niigata are the anchor points for the former, and Sapporo and Asahigawa for the latter island. After starting just a few years ago with one man in the fall of 1948, you now see the Lutheran Center in Tokyo, with a good congregation growing up right there, churches at Meguro, Azabu, Idabashi, and work at Ikegami and other points in the city. Reaching out, you find a chapel in the heart of Yokohama, called Izumi, and at Totsuka, Kugenuma, and Ofuna. In the other direction from Tokyo, you see the work at Omiya, Urawa, and Hanno.

Hanno — Japan

Not far from Tokyo is the city of Hanno, 30,000 inhabitants, where a rather rundown high school and junior college came into our hands. Today this is an up-and-coming school, with more than 200 students, a good faculty, and a very active missionary there.

You can see an interesting experiment, if you can call it that, at Urawa. Here a Christian day school was almost arbitrarily placed into a com-

...ation service at Guizadan, Philip-... One of 21 confirmed (four baptized) ...ry O. H. Schmidt, Pastor Simon Bilagot

New Guinea service, 400 in attendance, Secretary O. H. Schmidt speaking in English, Missionary Erwin Spruth translating into pidgin English

Chapel at Tamurong, Philippines, built without mission help; Rev. A. Carino, the missionary in charge

what do you see over there?

munity that really had very little interest in that kind of an undertaking. There was no congregation. The school began with all kinds of handicaps — there were only four children the first year. Now, after about three years, there is a modern school building, three grades, some 36—39 children, an acceptable faculty, a strong parent-teacher association, and a congregation growing up around this school. Additions will have to be made to the building to accommodate future grades which must be added until there is a full elementary school. But, under God, this should prove a fine missionary agency.

Striking across the island to Niigata, a thriving city with many fine new public buildings, you see a neat home for two missionary families, and the Niigata church housed in a large Japanese home, which was remodeled for church purposes. Remodeling Japanese homes into churches has been done at a number of places. This is not only far less costly than building a new church, but it is the kind of building with which the people are familiar and which they will enter with less hesitation than a building that would be altogether foreign to them.

There are a number of mission posts in the general Niigata area — at Nagaoka, Kamo, Sanjo, Shibata City, Shirone, and other places. For these we have resident missionaries (except Sanjo), and in each case they also reach out into the adjacent

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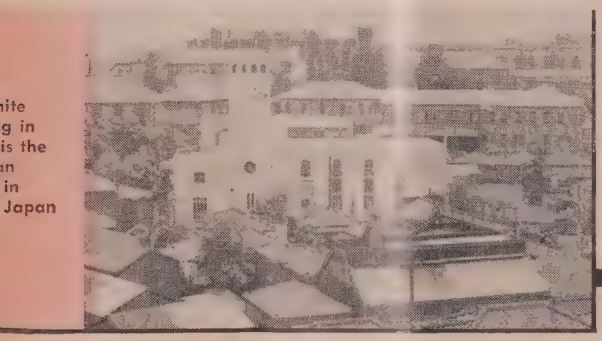
territory. It is true that in none of these places the congregations are large, but the point is that we are established, that we have Christians, that the machinery for the work is there. Now it is a matter of time, of patient and faithful application of the Word, of development and growth.

A similar pattern will be seen in the upper island of Hokkaido, like Indiana in size and population and like Central Wisconsin in looks and climate. In the capital city of Sapporo we have a youth center, beautifully located in the heart of the city, and two chapels. In each of these a kindergarten is being conducted. About one hundred miles north is Asahigawa, a thriving city with two resident missionaries. Our chapel is on one of the main streets, just one block from the city hall. Work goes out from there also to Fukagawa, where a chapel was recently dedicated. The people there had been worshiping in a low-ceilinged room over a barbershop — a room which could be reached only through a narrow side entrance and steep stairway. At Otaru, a harbor city of 180,000, a new church was recently dedicated.

May all of us, as the first means of our support of this work, pray diligently and regularly for it. May we then keep ourselves informed and speak of it to others. May we train ourselves to make available the needed manpower and financial support. All to the glory of our Lord and to the welfare of immortal souls.



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NIGERIA MISSIONARIES

Ordained and commissioned for service in Nigeria, West Africa Candidate Paul Bramstedt, at Zion Lutheran Church, July 31, 1955, Mascoutah, Ill.
Mr. and Mrs. R. A. Spangenberg and son sailed for Nigeria, West Africa, during June 1955
Rev. and Mrs. Harold Hein and daughters, Karen and Deborah, sailed for Nigeria, West Africa, on July 11, 1955
Dr. and Mrs. Theo. F. Meves and son arrived in the States during July 1955
Mr. Linn Haitz arrived in the States during June 1955

COMMISSIONINGS

Robert McAmis (Philippines) on June 5 at Chattanooga, Tenn.
Delbert Gremmels (Formosa) on June 26 at Chester, Ill.
Frank Koepke (Japan) on August 7 at Arcadia, Iowa
Harold Baar (Philippines) on August 14 at Oshkosh, Wis.
George Winkler (Hong Kong) on August 21 at Temple, Tex.

INCOMING MISSIONARIES

Willard Burce and family from New Guinea on August 4
Otto C. Hintze, Jr., and family from New Guinea on August 4
Herbert A. Hinz from Hong Kong, August 11

WANT ADS

Agricultural tools for Philippine Leprosy Work
Any amount

Horses for mountain work in the Philippines
Any amount

Chapel equipment for Nagercoil Seminary
Any amount

Communion ware for New Guinea, Japan, India
Any amount

Religious NEWS

The Church The World The Nation

St. Paul's Church of Naugatuck, n., Rev. H. H. Leber, pastor, was pletely ruined in August when the g Naugatuck River, in the worst is in the Northeast's history, usted the balcony of the church mud, cracked the foundation, ed the walls, loosened the sup- ing beams, and ruined all equip- t — organ, pews, vestments, vis- aid materials, and the pastor's ary. The building has been con- ned as unsafe.

Rev. Werner Kuntz, executive ctor of Synod's Board of World ef, said incomplete reports indi- that no fellow Lutherans were ng the 191 casualties and that t of the church's properties in the theast were not affected. Several rches suffered only minor dam- — such as muddied basements or ed floors — while others, like the heran mission chapel in Hartford, n., situated on a hill, served as gee centers for those whose es along the river banks were pt away.

The Naugatuck church is the sec- Missouri Synod church destroyed disaster in 1955. Earlier this year nity Church, Blackwell, Okla., was cked by a tornado.

"It is not known now what relief stance will be needed by the Nau- uck congregation and possibly er congregations, whose losses e not yet been reported," Director ntz told the WITNESS. "Our hearts warm and our prayers urgent for brethren and all others to whom flood disaster has brought sorrow, , or bereavement. They have be- e an American contingent of a ld fraternity that includes many ions of hungry, homeless, suffer- men, women, and children."

Contributions for World Relief or specific relief operations may be t to the Treasurer, The Lutheran urch — Missouri Synod, 210 North adway, St. Louis 2, Mo., or to od's Board of World Relief, 3919 n R, Detroit 1, Mich.

The National Union of Christian Schools in its 35th annual con- tion urged more support of Chris- n day schools by churches. The onsibility of churches, the state- nt said, is to "give financial aid to parents who cannot pay all a reasonable tuition." The union aks for 177 private schools with a total enrollment of more than 33,000. Controlled by parents of the Calvinistic faith — mostly members of the Christian Reformed Church — the schools are operated by independent societies.

MANILA SEMINARY OPENED JUNE 30 WITH THREE STUDENTS. A special service attended by instructors, students, and members of Manila congregations marked the opening of the academic year and the inauguration of the seminary, headed by Rev. Lorenz Nieting.

The Sunday *Manila Times* of June 26 reported in its movie column: "Angel Salcedo, assistant director and scripter for Premiere Productions, last week quit the movie business to become a Lutheran minister. Angel's last job was working beside the elbow of Director Nemesio Caravana in People's Pictures' 'Ha-Cha-Cha.'" Salcedo, whose real name is Angel Oteyza, and the two other students, Tito Caesar and Jose Cayao, are college graduates and had completed their one semester of pretheological studies. Mr. Cayao has been serving as assistant in the Lutheran Hour office in the Philippines. Mr. Caesar was in his last year of law school.

Professor Nieting is assisted by the five missionaries stationed in Manila who will teach specific courses at the local seminary while they carry forward their regular evangelistic work. For three years the students will study courses comparable with those taught in Synod's seminaries in America and will take a one-year vicarage after the second year. Five men, now in the pretheological program, attending college in their home towns and taking extra courses with their missionary, plan to enter the seminary next year.

Since the students are to study full time and have no financial resources of their own, they need assistance. Representatives of Lutheran congregations in the Philippines met at Binalonan to discuss means of raising money for these students. Letters to the congregations asked for their help, and initial reports show that the churches are responding. Some American funds will be needed to supplement local support. Filipino Lutherans, who are praying for these students and waiting for the day when the seminarians will enter the parish ministry, ask Americans to share that prayer.

Front row (l. to r.): Rev. Louis Dorn, Rev. Rudolph Prange, Rev. Herbert Kretzmann. Back row: Jose Cayao, Angel Oteyza, Tito Caesar, Professor Nieting, Rev. Bruce Cassler.

John A. C. Piepkorn, 76, of Milwaukee, Wis., one of the early organizers and vice-presidents of the Lutheran Laymen's League, died of leukemia, August 9. As president of Bethany Congregation, Milwaukee, he represented his church on the board of the First Central Lutheran School, one of the first interparochial schools in Synod. He was also an officer of the Milwaukee Lutheran High School Association; member of the board of the Milwaukee Walther League Lutheran Girls Home Association from its organization in 1918 until his death; and a charter member and officer of the Concordia College Men's Club.

His wife, the former Bertha Taenzer, died in 1954. Survivors are a son, Dr. Arthur Carl Piepkorn of Concordia Seminary, St. Louis, and a daughter, Mrs. Dorothy Starks, Laona, Wis.

The International Greek New Testament Project has moved from the University of Chicago to Emory University at Atlanta, Ga. Dr. Ernest Colwell, a director of the project and dean of Emory's faculties, said that the work of the Bible center will eventually result in additional New Testament translations. The center is reported to have the largest collection of original Greek New Testament manuscripts in the world.

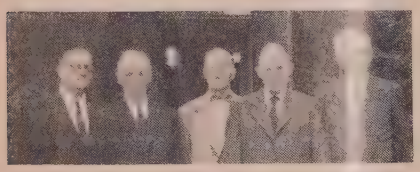
The first Baptist high school in Texas was recently dedicated at San Antonio. Housed in a $335,000 youth and recreation center with accommodations for 250 students, the school will have "a level of education higher than that of most public schools," according to Dr. Steurt McBirnie, pastor of Trinity Baptist Church, San Antonio.

Campaigning for an office in the Methodist Church is "not all right," Kentucky Methodists heard their bishop say recently. In a sharp warning against bringing practices of the secular political world into the church, Bishop William T. Watkins said that seeking an office in the church is "selfish ambition not consistent with the spirit of Christ." At last year's session of the General Conference the bishop declared that if a man's character, industry, and leadership do not attract followers, "all efforts at solicited support for him by his liegemen should be scorned by all right-thinking men."

Hearings on religious freedom and the separation of church and state will be held by a special Senate Subcommittee on Constitutional Rights during the week of October 3. Senator Thomas C. Hennings, Jr. (D.—Mo.), subcommittee chairman, said that later in October his group will conduct hearings on freedom of speech and press.

A questionnaire sent to representatives and leaders of all the "three great faiths" seeks to learn of any concrete violation of the First Amendment. It asks whether the free exercise of religion "protects atheists in propagating a disbelief in religion" and whether the First and Fourteenth Amendments prohibit aid to religious education by the states as well as the Federal Government.

Stringent rules of procedure will be in force during the hearings. Lon Hocker, chief counsel for the subcommittee, said "We do not wish to make the hearings a forum for strained and novel interpretations or for sectarian controversy."



At Oberursel, Germany, on July 28, 1955, the honorary degree of Doctor of Divinity was conferred on Superintendent Heinrich Martin (second from left) by Dr. Walter R. Roehrs (center) for the faculty of Concordia Seminary, St. Louis, and on Rev. Richard Laabs (fourth from left) by Prof. M. J. Naumann (left) for the faculty of Concordia Seminary, Springfield. Synodical Vice-President Harms is at right

For the 1,001st continuous broadcast of "Daily Devotions" sponsored by Missouri Synod churches in and near Columbus, Nebr., synodical Vice-President Arnold H. Grumm appeared at the microphone of Radio Station KJSK on August 15. The series began on June 2, 1952, as the result of a $1,000 memorial contribution. Eighteen congregations of the Northern and Southern Nebraska Districts supply speakers and defray by freewill offerings the $300-a-month cost of the broadcast, which originates in Immanuel Church, Columbus (Rev. A. H. Guettler). Choirs of the area make tape recordings for the program.

To reach about 425,000 lapsed members of the United Lutheran Church in America is the aim of "King's Men" church attendance programs from September through December, according to Dr. Charles F. Brobst, chairman of the ULCA brotherhood's evangelism committee. More than 29 per cent of ULCA members are said to be inactive.

President Dwight D. Eisenhower, who said in 1952 that he did not favor the appointment of an ambassador to the Vatican, has not changed his mind in this respect, according to Church News Service. New York State's Representative Victor L. Anfuso in a letter to the President on the Argentina situation had suggested that the U. S. establish diplomatic relations with the Vatican through the immediate appointment of an envoy. Sherman Adams, Mr. Eisenhower's closest assistant, made it clear in his response to Representative Anfuso's letter that on the subject of sending a U. S. envoy to the Vatican "the President's attitude remains what it has been in the past."

The first Indian national to head India's Tamil Evangelical Lutheran Church will be Dr. Rajah B. Manikam, joint East Asia secretary of the World Council of Churches and the International Missionary Council. Also president of India's Federation of Lutheran Churches and a past secretary of the National Christian Council of India, Dr. Manikam, 57, announced that he will resign from his ecumenical post to become Lutheran Bishop of Tranquebar, South India. He was appointed to the bishopric by the mission boards of the Church of Sweden and the German Leipzig Lutheran Mission, the parent bodies of India's young Tamil Evangelical Lutheran Church.

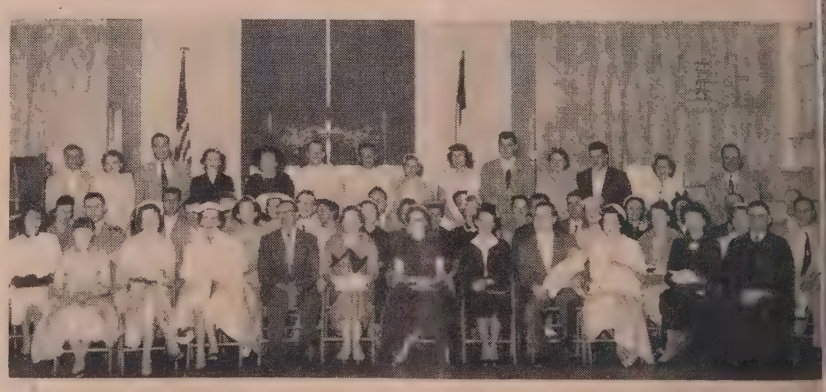
Supremacy in profanity does not rest with soldiers and sailors, as is commonly supposed, according to a recent editorial in the *Butcher Workman,* organ of the Amalgamated Meat Cutters and Butcher Workmen. When really stirred up — the article suggests — boilermakers, teamsters, or even butchers can spout "cuss" words that would make servicemen blush. In this call for a cam against profanity, readers wer minded that some workers curs swear to impress people with toughness; others resort to speech because they lack the voc lary to express themselves in d language.

The number of homeless ref throughout the world is increasi approximately 18,000 persons a m at present, Rev. Elfan Rees, s adviser on refugee questions o World Council of Churches, s recently in Chicago. The av figure comes largely from the co uous influx of refugees from Soviet-occupied zone of Germa West Germany, as well as from flood of refugees into southern nam from northern Vietnam.

Reporting at Geneva to the visory Committee that had attached to the U. N. High Com sioner for Refugees, Norwegian Edvard Hambro stated after inv gation that about 667,000 poli refugees from Red China have sw the population of Hong Kong to million. Most of the refugees liv misery. Only a small percentag them can be transferred to Form

Today in West Germany there 8.5 million refugees and expel In addition to this figure, 2.2 mi persons who escaped from So occupied Central Germany are residing in the Federal Republic. West Germany's 49.6 million inh tants, the expellee/refugee pop tion of 10.7 million is almost 2

Methodist colleges and unive ties received $28,000,000 in spe gifts during 1954, the denominati Board of Education announced Nashville. The figure may re $40,000,000, for some of the schools did not report in time.



IN LEVITTOWN, PA., a new housing development near Philadelphia, Hope Congregation, three years old, on May 15 welcomed 56 persons into membership: 36 by confirmation, 11 profession of faith, and 9 by transfer. "Many more persons attended the adult instruction-c sessions," Rev. Walter A. Maier, Jr., pastor, wrote the WITNESS, "but a number of these will received into membership at a later date (some want to wait until their husbands or wives h had opportunity to take the course and then join with them; some have a large number make-up classes; some just have to think the matter over a little longer). This is only the ginning of missionary endeavor here."

The Argentine Senate voted to pone for six months a national endum on ending Catholicism's ding as the state religion. After oving the referendum last May, Congress enacted legislation to e "a partial reform of the consti- n in all matters connected with ions between church and state." law climaxed President Juan D. n's campaign to separate the gov- nent from the church. In a speech November 10, 1954, he accused olic clergymen and prelates of g to undermine his regime. an Catholicism has been Argen- s official religion since 1810.

The Georgia Board of Education rescinded two resolutions directed nst teachers who favor interracial ic schools. One resolution called the revocation of the license of teacher who approved of, or ed to teach, racially mixed classes. other demanded the same penalty after September 15 — for any her holding membership in the onal Association for the Advance- t of Colored People "or any allied nization." The Atlanta Baptist isters Union, a Negro body, had lemned the board's rulings as an empt to control the thinking and n of Georgia's teachers." The nta Council of Church Women called the rulings "a threat to dom of conscience and inalienable erican rights."

The dial-a-prayer service offered any cities of the U. S. by churches/ YMCA's enables people to hear ayer or an inspirational message dialing the proper number. The er-by-phone service uses the matic answering and announcing developed by the Bell Telephone em, a device similar to that which s time signals, weather reports, other information. Most church ps which have installed the ma- es change their tape recordings y 24 hours and report as many as 0 calls daily.

ISON TEACHERS CLASS OF 1905 held a on at Concordia Teachers College, River t, Ill., this summer. Front row, l. to r.: Jebke, H. Albrecht, W. Heidbreder, G. idt, T. Aufdemberge. Back row: A. Pers- O. Mertz, H. Behnke, E. Marquardt, Guemmer, H. Klinkermann, F. Deyke, loffmann, M. Rabe.

A. William Engelbert, age 77, has long been the teacher of the Adult Bible Class at St. John's Church, Rome, N. Y. Before the turn of the century he moved with his parents from Bloomfield, Wis., to western New York. In his early twenties he began to teach the Junior Bible Class and continued to study the Bible and to teach Bible classes since that time. "He is a wonderful layman. Would we had more like him!" writes his pastor, Rev. Paul A. Boriack.

A. William Engelbert

Rev. Eugene F. Klug, pastor of Trinity Church, Kalispell, Mont., and First Vice-President of the Montana District, has accepted the call to the chair of Lutheranism at the University of Illinois. He is Synod's first full-time instructor in religion at a state university. Funds for the position were supplied by the Fiscal Conference of Synod, which authorized at its 1953 convention "the establishment of Student Service Commission-controlled and Synod-financed chairs of religion at strategic places."

Rev. Eugene F. Klug

A graduate of Concordia College, Milwaukee, Wis., and Concordia Seminary, St. Louis (B. D., 1942), Pastor Klug earned the M. A. degree in classical languages from the University of Chicago; attended Marquette University, Milwaukee, and Washington University, St. Louis; completed two years of graduate work at the University of Wisconsin to meet course requirements for a Ph. D. degree.

He has been assistant professor at Concordia College, Milwaukee, 1942 to 1944; chaplain in the U. S. Navy, 1944 to 1946; and assistant student pastor at the University of Wisconsin, 1947 to 1949.

At the University of Illinois Pastor Klug will stress Lutheran doctrines while teaching religious courses in which students may earn credits toward graduation.

Church construction this year will exceed $700,000,000, Dr. Harry Atkinson, director of the National Council of Churches' Bureau of Church Building, said recently.

He deplored what he termed an absence of the religious from the training given architects who will design church buildings. The young architect with a completely secular education frequently produces a functional building "as inspiring as an isosceles triangle" or a "tower that is appropriate only as a firehouse," Dr. Atkinson commented.

Whether Carthage College, Carthage, Ill., will move to northern Illinois or southern Wisconsin depends on whether enough money (probably $5,000,000) can be obtained through the sale of the present campus and property and from gifts and other sources.

The Northwest Synod in its annual convention at Billings, Mont., authorized the relocation, subject to the approval of three other synods of the United Lutheran Church which support Carthage College: Illinois, Wartburg, and Iowa.

The second annual Georgia Church News Clinic, held in Atlanta, drew 325 newspaper executives and religious leaders. The clinic was sponsored by the Georgia Press Association, members of the Atlanta Chapter, National Religious Publicity Council, forming the planning committee.

Ralph McGill, editor of the *Atlanta Constitution,* one of the principal speakers, told the delegates that in the tremendous competition for newspaper space, church news must be weighed according to its news value just as any other story. "Religious news has come into its own in recent years," he said. "Editors are beginning to realize its importance and how much it means to today's religion-conscious readers. Editors do want to know what is going on in churches just as they want to know what is happening in every other phase of community life."

In the Swedish debate on ordination of women to the ministry of the Church (Lutheran) of Sweden, a Swedish pastor, who had tried to explain the debate to his congregation, concluded the Sunday service with a prayer that "God may deliver us of female pastors," the *Kristeligt Pressebureau* of the Church of Denmark reported in Copenhagen.

The prayer aroused so much attention, the Danish report stated, that Bishop Bo Giertz of Gothenburg, in whose diocese the prayer was allegedly given, told the press that "the New Testament teaches us that a woman is not called to the ministry," that, as far as he could see, "all ought to pray that the Church be delivered of the controversies and misfortunes which may come if the Parliament adopts a law giving women the right to become ordained ministers."

The Swedish Parliament has postponed voting on the controversial issue to give the Council of the Church of Sweden an opportunity to voice formal opinion.

The Disciples of Christ Historical Society has approved architectural plans for a new headquarters and archives building, which will cost more than $600,000. The new building, which will be located in the university area of Nashville, Tenn., "will be the most extensive building ever erected to house the historical collection of any Protestant communion in America," Claude E. Spencer, curator, said.

Funds for the construction will be given by the families of B. D. Phillips and T. W. Phillips, Jr., of Butler, Pa., as a memorial to Thomas W. Phillips, Disciple of Christ lay leader and philanthropist, who died in 1912.

Rev. R. C. Muhly, a regional representative of the synodical Stewardship Department in the Northwest since 1954, was appointed Assistant Stewardship Counselor of Synod. In June he began his new duties as a member of the staff at the Lutheran Building, St. Louis.

Rev. R. C. Muhly

He formerly held pastorates at Ashton, Idaho; Shelton, Wash.; and Twin Falls, Idaho. In the Northwest District he was a member of the Board of Directors and chairman of the Committee on Parish Education and the Committee on Stewardship and Finance. For six years he served as pastoral adviser to the Utah-Idaho District of the Lutheran Laymen's League.

After attending Concordia College, Portland, Oreg., and California Concordia College, Oakland, Calif., he was graduated from Concordia Seminary, St. Louis, 1931. In the same year he married Florence Geisler of Spokane, Wash. They have three children: Walter, USAF; Mary (Mrs. Fred Teinert) and Carol, both of Salt Lake City, Utah.

A total of 183 cars and 506 people were counted at the August 14 "Early Sunday Drive-in Services" conducted by Our Savior Church, Chicago, Rev. H. C. Hennig, pastor. The *Chicago Sunday Tribune* of August 7 carried a feature story on the services and used as an overline for ten accompanying cuts: "Lord's Work Takes Top Billing over Clark Gable." The theater management donated its facilities to Pastor Hennig's congregation, the only church in Chicago conducting such services this summer. For the early outdoor Sunday worship hours cars came to the drive-in theater from all sections of Chicago and its suburbs. The services also attracted tourists from Indiana, Wisconsin, Texas, Wyoming, and Florida.

Martin Luther, which for the past two years has been shown only in theaters, is now available to churches, schools, and other organizations in 16-mm. form. Cost of the two-reel prints will be $150 during an "introductory trial offer" guaranteed until November 30, 1955. There will be no rental of the one-hour-45-minute film. "Some churches will want to show the picture several times during the Reformation season," said Robert E. A. Lee, executive secretary of Lutheran Productions, Inc. An estimated 20 million Americans have seen *Martin Luther* during its two-year theater run.

Prints may be purchased from Lutheran Church Productions, Inc., 35 West 45th St., New York 36, N. Y., or from authorized film dealers.

The Lutheran Free Church at its 59th annual conference, held in Minneapolis, authorized continued participation in merger negotiations with three other church bodies but left the final decision on the question to the individual congregations of the 65,000-member denomination. Final approval of the convention's action depends on the results of a referendum in the nearly 360 congregations of the church.

The endorsement of the proposed organization of the merged church carries a proviso that the other groups — Evangelical Lutheran Church, American Lutheran Church, and the United Evangelical Lutheran Church — consider the Free Church's request for continued control of Augsburg College and Theological Seminary in Minneapolis.

The four bodies would form a united church of more than 1,800,000 members.

The American Evangelical Lutheran Church in its 78th annual meeting at Kimballton, Iowa, declined to affiliate with the United Lutheran Church in America. Although the motion carried 157—124, it was declared lost because passage of the resolution required a two-thirds majority of 190 favorable votes. However, the convention accepted the invitation of the ULCA and the Augustana Lutheran Church to participate in discussions on organic all-Lutheran unity.

The General Assembly of the Free Church of Scotland by a majority vote decided to withdraw from the World Presbyterian Alliance because, they stated, it is now largely under the influence of modernism, supports the World Council of Churches, and has elected a Czech Communist as vice-president. The Free Church of Scotland is a small Presbyterian body comprising bodies that broke away from the Church of Scotland.

St. Martin's Church, Copenhagen

DANISH FREE CHURCH

One hundred years ago Rev. N Grunnet, for conscience' sake, seve his connection with the state chu of Denmark and organized the Ev gelical Lutheran Free Church of D mark, which has held steadfastly the Lutheran Confessions.

In 1877 St. Martin's Church erected at Copenhagen. Here several congregations affiliated v the Free Church gathered on Per cost Sunday and Monday of this y to celebrate the centennial of founding of the Ev. Luth. Free Chu of Denmark.

Rev. Walter Michael, pastor St. Martin's until he accepted a rec call to Frankfurt, Germany, preac the festival sermon. The choir of congregation at Langeland sang thems of praise. After the service entire group went to the cemetery a memorial service at the grave of church's founder, Pastor Grun

On Pentecost Monday the cong gations conducted their annual bu ness meeting. Resolutions of gratitu were sent to The Lutheran Church Missouri Synod for its financial su port and to the Ev. Luth. Free Chu of Germany for supplying pastors.

From 1900 to 1925 Rev. J. M. M chael served in Denmark. His so Walter and Paul, assumed the care the churhes. At present Rev. P Michael, assisted by Rev. Hjort, ser the scattered parishes of the F Church in Denmark.

H. A. Mayer, *Secretary of Missi*

Announcements

Ordinations and Installations

lained: CANDIDATES

ser, Carl F., Jr., St. Paul, Providence, I., by Karl Graesser, Aug. 28.
phardt, Arnold E., Trinity, Ebenezer, Y., by Paul Trumpoldt, Aug. 21.
, Hector, St. Paul, Mexico, D. F., Mex- by Alvaro Lopez, Aug. 10.
:e, James, Our Savior, Norwood Park, cago, Ill., by Richard H. Luecke, Aug. 21.
eder, Paul W., St. Peter, Duff, Sask., ., by Edgar F. Schroeder, July 31.

lained and Commissioned:

Philip N., ordained, Immanuel, Cordova, .; by Theodore H. Ernst; commissioned missionary to Nigeria, West Africa, by s. William H. Kohn, Aug. 28.
Donald, as missionary at large for the a District West at Corning, Iowa, by W. Riese, Aug. 14.

lained and Installed:

Floyd P., Jr., Calvary, Seneca Falls, Y., by Paul A. Boriack, Aug. 14.
neyer, Thomas H., Trinity, Prichard, Ala., William H. Jones, Aug. 7.
, Fred W., Fairview, Hopkins, Minn., by W. Brill, Aug. 21.
an, Donald, First, Placerville, Calif., by rtin Schabacker, Jr., Aug. 14.
dorf, Maynard, St. Paul, Park City, t., by Pres. Paul M. Freiburger, Aug. 14.
, Roy, Faith, Greenville, Miss., by E. L. ner, Aug. 28.
rbach, W. Eugene, Concordia, Sikeston; ist. Matthews, Mo., by William A. Lau- ach, Aug. 21.
h, Nathan, Immanuel, Bonners Ferry, ho, by Arthur O. Werfelmann, Aug. 15.
, Julius, Concordia, St. James, Man., Can., A. E. Koslowsky, July 31.
, Eugene, St. John, Farwell, Tex., by G. Heinemeier, Aug. 21.
dt, Waldemar B., Trinity, St. Francis, s., by John T. Schmidt, Aug. 7.
, Walter L., St. John, Ellisville, Mo., by J. Mueller, Aug. 21.
nborn, Ernest, Trinity, Albany, Tex., by l A. Gaertner, Aug. 21.
eder, Robert H., Christ, Seaford, Del., George H. Mueller, Aug. 7.
, Frederick, Holy Cross, Onida; St. John, r, S. Dak., by Karl F. Lassanske, g. 28.
d, Gordon, Messiah, San Antonio, Tex., Albert F. Jesse, June 19.

PASTORS

nmissioned: (Correction)

, Milford, the announcement about the mission of the Rev. M. Brelje in No. page 15, should read as follows: com- sioned in Redeemer Church, Oakland, if., as service pastor for Japan by Pres. hur C. Nitz, June 20.

talled:

J. Einar, St. John, Palmer, Alaska, by hur G. Wahlers Aug. 28.
ag, Edward, Peace, Churchbridge, Sask., ., by J. H. Meichsner, Aug. 7.
r, Norman H., Concordia, Brentwood, sburgh, Pa., by C. B. Schlutz, Aug. 7.
on, Lester, Mission, Port Coquitlam, B. C., ., by Pres. C. F. Baase, Aug. 14.
iansen, Donald A., Pilgrim, Bellevue, or., by Elmer E. Mueller, Aug. 21.
Norbert E., Concordia, Weiser, Idaho, by eodore Brackmann, Aug. 14.
Floyd, Redeemer, Auburn, N. Y., by man R. Frincke, Aug. 21.
ard, Leonhard, Immanuel, Dimock, S. ., by Carl H. Wolf, Aug. 21.
luschen, Norman, Trinity, Bristol, Tenn., Paul R. Martens, Aug. 21.
oth, Arnold E., Our Savior, Derby, Colo., N. W. Heimsoth, Aug. 21.
er, Carl A., Immanuel, Baltimore, Md., assistant chaplain of the Lutheran Mis- Society of Maryland, by Pres. William Kohn, June 19.
ny, Stephen D., Ebenezer, Greensboro, C., by Martin W. Rupprecht, Aug. 14.
chmar, Carl R., Trinity, Birmingham, ., by Theodore G. Ahrendt, Aug. 14.
er, Kurt K., Trinity, Darien, Wis., by ry I. Naumann, Aug. 28.
Martin, Marvin L., Our Savior, Midland, Mich., by E. L. Woldt, Aug. 28.
Noffke, Carl A., Trinity, Goodfarm; St. Peter, Coal City, Ill., by Paul Danker, Aug. 7.
Rabe, Clarence W., St. John, Galva, Iowa, by E. V. G. Holstein, Aug. 18.
Roeder, Eugene P., North Park, Buffalo, N. Y., by H. G. Cattau, Aug. 21.
Schroeder, Paul, St. John, Frobisher, Sask., Can., by L. A. Koehler, Aug. 28.
Stuebe, Martin, Peace, Monroe, Wash., by Paul H. Schaus, Aug. 14.
Teuscher, Richard, Trinity, Great Bend, N. Dak., by Gerhard C. Michael, Aug. 28.
Vetter, Eugene, St. John, New Haven, Mich., by George A. Sebald, Aug. 28.
Wendelin, Robert A., Cross, Milwaukee, Wis., by Reynold J. Lillie, Aug. 21.
Wichterich, Henry J., Trinity, Girard, Ill., by R. A. Haak, Aug. 21.
Zimmermann, E. C., Immanuel, Adair, Iowa, by D. E. Weiss, Aug. 28.

Installed: TEACHERS

Abresch, Theodore, St. Paul, near Waverly (Artesian), Iowa, by O. H. Moll, Aug. 12.
Armbrecht, Cand. Louis, St. Lorenz, Frankenmuth, Mich., by M. E. Mayer, Aug. 14.
Bierbaum, A. H., First, Paola, Kans., by B. J. Loesel, Aug. 28.
Brauer, Cand. Ethan, St. Lorenz, Frankenmuth, Mich., by M. E. Mayer, Aug. 14.
Brott, Cand. Eugene, Trinity, St. Louis, Mo., by R. H. C. Meyer, Aug. 21.
Buerger, Hilmar A., St. James, Quincy, Ill., by E. M. Goltermann, Aug. 21.
Doepel, Cand. Martin, Immanuel, Breckinridge, Okla., by Carl Lueker, Aug. 21.
Duchow, Cand. Wayne L., Trinity, Portland, Oreg., by Erich Eichmann, Aug. 28.
Frey, Cand. LeRoy M., St. John, Arnold, Mo., by J. H. Gassner, Aug. 21.
Goetter, Cand. William, Bethlehem, Houston, Tex., by Anton A. Froehlich, July 31.
Gotsch, Herbert, Bethlehem, Saginaw, Mich., by L. Speckman, Aug. 28.
Grotheer, Cand. Philip H., St. Luke, Houston, Tex., by G. W. Obenhaus, Aug. 21.
Haertling, Cand. Leonard, Immanuel, Hepler, Kans., by Theodore H. Offerman, Aug. 21.
Haertling, Cand. Lloyd, Trinity, Bremer, Iowa, by O. H. Moll, Aug. 14.
Hansen, Cand. Ernst, St. John, Petaluma, Calif., by Richard W. Schick, Aug. 28.
Harmann, Cand. Ronald, Trinity, Springfield, Ill., by Lewis C. Niemoeller, Aug. 21.
Heimsoth, Cand. Elton, Christ, San Pedro, Calif., by H. L. Maahs, Aug. 14.
Heldt, Albert O., St. James, Grand Rapids, Mich., by E. Lang, Aug. 21.
Hohle, Gilbert, St. Paul, Thorndale, Tex., by F. H. Stelzer, Aug. 14.
Kaelberer, Cand. Edward, Immanuel, Plainview, Minn., by Theodore Schoewe, Aug. 14.
Kamprath, Cand. Richard, Concordia, Chicago, Ill., by August C. Waechter, Aug. 28.
Keiser, Lawrence, St. John, Orange, Calif., by W. C. Gesch, Aug. 28.
Kell, Arnold H., Immanuel, near Cecil, Wis., by Aaron R. Schulz, Aug. 21.
Kellermann, Cand. Robert, Grace, Los Angeles, Calif., by O. W. Wismar, Aug. 14.
Klein, Cand. Harold W., St. Paul, Jackson, Mo., by W. Keisker, Aug. 28.
Klepper, Harry W., St. Paul, Flint, Mich., by Theodore A. Zeile, Aug. 21.
Knopp, Cand. Allen M., Trinity, Jefferson City, Mo., by Alfred C. Schmalz, Aug. 21.
Krueger, Cand. George, Trinity, Sauk Rapids, Minn., by V. A. Ostermann, Aug. 28.
Leimbach, Cand. William, Trinity, Houston, Tex., by Oliver R. Harms, Aug. 28.
Luedders, Arthur, Zion, Wisner, Nebr., by Edwin M. F. Jording, Aug. 21.
Meyer, Delbert W., Bethlehem, Kennewick, Wash., by D. C. Schroeder, Aug. 28.
Mueller, Cand. Gordon, Trinity, Cape Girardeau, Mo., by Wilfred L. Zickert, Aug. 21.
Nienow, Karl W., St. John, Mayville, Wis., by Gerhardt F. Barthel, Aug. 21.
Nierman, Harold, Faith, Jefferson City, Mo., by William J. Wollenburg, Aug. 14.
Nieting, Robert, Elm Grove, Elm Grove, Wis. by V. A. Bartelt, Aug. 28.
Nordbrock, Richard F., St. John, Tinley Park, Ill., by Henry F. Meyer, Aug. 14.
Perez, Cand. Claude, Good Shepherd, McAllen, Tex., by Eugene F. Gruell, Aug. 28.
Piepenbrink, Willis, Holy Cross, Emma, Mo., by W. Hepting, Aug. 14.
Radewahn, Cand. Harold, St. John, Hannibal, Mo., by H. M. Schwehn, Aug. 21.
Reith, James W., Christ, Phoenix, Ariz., by Philip F. Swigart, Aug. 28.
Roth, Cand. Edward, St. Lorenz, Frankenmuth, Mich., by M. E. Mayer, Aug. 14.
Rottmann, Gerhardt P., St. John, Corpus Christi, Tex., by T. H. Graalmann, Aug. 14.
Schmidt, Rudolph, St. Lorenz, Frankenmuth, Mich., by M. E. Mayer, Aug. 14.
Schuetze, Cand. Howard, St. John, Houston, Tex., by W. W. Niedner, Aug. 28.
Snively, Cand. Smith F., Emmaus, Indianapolis, Ind., by H. L. Krueckeberg, Aug. 28.
Snyder, Cand. Ronald, St. John, Red Bud, Ill., by M. H. Gross, Aug. 28.
Stadsklev, Cand. Ronald, Immanuel, Alpena, Mich., by F. W. Heumann, Aug. 28.
Sternberg, Cand. Myron E., Immanuel, Canton, Kans., by Martin Helmer, Aug. 21.
Sylwester, Cand. Theodore, Trinity, Reseda, Calif., by Henry E. Elfman, Aug. 14.
Taylor, Cand. W. Hurk, St. Andrew, Pekin, N. Y., by E. K. Jeschke, Aug. 28.
Wacker, Theodore A., St. John, Good Thunder, Minn., by W. H. Bouman, Aug. 14.
Wieting, Henry J., Zion, Pierce, Nebr., by Carl M. Steging, Aug. 21.
Wittig, Cand. Ramon L., Trinity, Alma, Mo., by Otto H. Wittig, Aug. 21.

Official Notices

Rev. C. G. Meyer, Van Meter, Iowa, has been appointed Visitor of the Des Moines Circuit to replace Rev. R. G. Dohrmann, who was elected Secretary of Missions of the District. — G. W. LOBECK, *President*, Iowa District West.

Rev. J. H. Lucht, D. D., MacNutt, Saskatchewan, has been appointed Visitor for the Assiniboine Circuit to replace Rev. P. Becker, who has accepted a call into another District.

Rev. R. Threinen, Lipton, Saskatchewan, has been appointed Visitor for the Pheasant Hill Circuit to replace Rev. E. Schroeder, who has accepted a call into another District. — L. W. KOEHLER, *President*, Manitoba-Saskatchewan District.

Rev. Albert Gierke, Dumont, has been appointed Visitor of the First Circuit, Yellowbank Conference, to replace Rev. E. A. Binger, who accepted a call elsewhere in the District.

Rev. E. W. Steinhorst, Perham, has been appointed Visitor of the Second Circuit, West Park Region Conference, to replace Rev. A. Cloeter, who accepted a call elsewhere in the District.

Rev. H. T. Wians, Benson, has been appointed Visitor of the Second Circuit, Yellowbank Conference, to replace Rev. E. A. Klemp, who accepted a call elsewhere in the District.

Rev. M. T. Strohschein, Prior Lake, was appointed Visitor of the Third Circuit, N. Minnetonka Conference, to replace Rev. W. W. Beltz, who accepted a call elsewhere in the District. — H. A. GAMBER, *President*, Minnesota District.

Rev. Elmer H. Koerber, Springfield, Mo., has been appointed Visitor of the Springfield Circuit, to succeed Rev. O. Hellwege, who has accepted a call to another circuit in the District. — T. A. WEINHOLD, *President*, Western District.

Nominations for Concordia Senior College—Fort Wayne, Ind.

Religion

Rev. Herbert Zimmermann, Effingham, Ill.; by Immanuel, Springfield, Ill.
Rev. Samuel Goltermann, Lexington, Ky.: Mount Calvary, Janesville, Wis.
Rev. Justus P. Kretzmann, Florissant, Mo.: St. Peter's, East Detroit, Mich.; Holy Cross, Moline, Ill.
Prof. Paul Harms, Portland, Oreg.: Calvary, Portland, Oreg.
Rev. Ed. W. Wessling, Madison, Wis.: Ev. Luth. Church of Bethany, Chicago
Prof. Harold F. Witte, Edmonton, Canada: Calvary, Verona, N. J.
Rev. Louis C. Meyer, Bogota, N. J.: Calvary, Verona, N. J.
Dr. H. Richard Klann, Bayside, N. Y.: Calvary, Verona, N. J.
Rev. Robert Plagens, Anamoose, N. D.: Saint Paul's, Port Arthur, Tex.
Dr. Eric Malte, Pittsburgh, Pa.: Bethlehem, Edmonton, Canada
Rev. E. P. Weber, West Lafayette, Ind.: Eng. Luth. Church of the Redeemer, Fort Wayne; Our Savior, Chicago
Rev. Adolph R. Meyer, Sioux City, Iowa: St. John's, Thief River Falls, Minn.
Rev. Theodore F. Nickel, Chicago, Ill.: Saint Peter's, Medford, Oreg.; Zion, Akron, Ohio
Rev. Gerhard Leverenz, Easthampton, Mass.: St. John's, Westfield, Mass.

Rev. Edmund F. Loessel, Longmont, Colo.: St. Paul's, Amherst, Colo.
Rev. Julius A. Fritze, Higginsville, Mo.: Immanuel, Sweet Springs, Mo.
Prof. Herbert Nuechterlein, Fort Wayne, Ind.: Emmanuel, Fort Wayne
Rev. George Wehmeyer, Tuckahoe, N. Y.: Trinity, North Little Rock, Ark.
Prof. Daniel E. Poellot, River Forest, Ill.: Trinity, Fort Wayne, Ind.
Dr. Oscar E. Feucht, St. Louis, Mo.: Holy Cross, Kerrville, Tex.
Rev. Harold I. Haas, Buffalo, N. Y.: St. Paul's, Buffalo, N. Y.
Dr. Robert V. Schnabel, Fort Wayne: Evangelist Parish, Kingsbury, Tex.; Martin Luther Chapel, Camden, N. J.
Dr. John F. Nau, Hattiesburg, Miss.: St. Paul's, New Orleans, La.
Rev. John A. Kavasch, Verona, N. J.: Gloria Dei, Chicago
Prof. Erwin Schnedler, Fort Wayne: Gloria Dei, Chicago
Prof. Walter G. Sohn, Fort Wayne: Gloria Dei, Chicago
Rev. Max G. Beck, St. Louis, Mo.: Trinity, Alma, Mo.
Dr. Thomas Coates, Portland, Oreg.: Trinity, Alma, Mo.; Calvary, Buffalo
Dr. Ernest B. Koenker, Valparaiso, Ind.: Trinity, Alma, Mo.
Rev. Herbert T. Mayer, Janesville, Wis.: Trinity, Alma, Mo.
Prof. Edgar Walz, Fort Wayne: St. Paul's, Cincinnati, Ohio; St. Paul's, Amherst, Colo.; Mount Calvary, Fort Wayne (Waynedale); Zion, Holyoke, Colo.
Rev. Roland Seboldt, Chicago: Bethany, Chicago
Rev. George R. Brueggemann, Wauwatosa, Wis.: Bethany, Chicago
Prof. Robert W. Bertram, Valparaiso: Saint Michael's, Portland; St. Paul's, Fort Wayne
Dr. James G. Manz, Chicago: St. John's, Seward, Nebr.
Dr. R. R. Caemmerer, St. Louis: Bethany, Chicago
Rev. John T. Domsch, Farnhamville, Iowa: Concordia, Sioux City
Rev. Arthur L. Scheidt, Vincennes, Ind.: Concordia, Sioux City
Rev. Leslie Frerking, Charlotte, N. C.: Saint John's, Conover
Dr. Erhard Essig, Valparaiso: Zion, Akron
Rev. Harold Schmidt, Bremen, Ind.: Zion, Akron
Rev. Carl Gaertner, Dallas: Zion, Akron
Prof. Eugene O. Rotnem, Akron: Good Shepherd, Akron
Rev. Louis Huber, Sheboygan: Holy Cross, Fort Wayne
Prof. Omar Stuenkel, Portland: Concordia, Kirkwood, Mo.
Rev. C. Thies, Chicago: Trinity, Bogota, N. J.
Dr. E. H. Pittelko, River Forest: St. Paul's, Fort Wayne

English

Dr. Herbert Umbach, Valparaiso: Holy Cross, Toledo, Ohio; Hope Lutheran, Cedar Lake, Ind.; Trinity, La Porte, Ind.; St. Paul's, Ashland, Ky.; Mount Hope, Shelbyville, Mo.
Prof. Paul F. Bente, Fort Wayne: Immanuel, Wichita, Kans.; St. Mark's, Cleveland, Ohio
Prof. Alfred E. Leja, Austin, Tex.: St. Paul's, Port Arthur, Tex.; Eng. Luth. Church of the Redeemer, Fort Wayne; St. Paul's, Fort Wayne; Trinity, Scarsdale, N. Y.
Prof. Roland Gersmehl, Fort Wayne: English Luth. Church of the Redeemer, Fort Wayne; Emmanuel, Fort Wayne; St. Paul's, Fort Wayne
Rev. Walter Mueller, Seward: Mount Calvary, Janesville, Wis.
Rev. Walter E. Kraemer, Washington, D. C.: St. Paul's, Naugatuck, Conn.
Prof. Ernest Scaer, Oakland, Calif.: Peace, Mill Valley, Calif.
Chaplain Theo. J. Kleinhans, APO 195, N. Y.: St. Peter's, Medford, Oreg.
Rev. Walter Gerhard Boss, S. Hadley, Mass.: St. John's, Westfield, Mass.
Dr. John Stach, Fort Wayne: Emmanuel, Fort Wayne
Rev. Richard A. Jesse, Milwaukee, Wis.: Trinity, North Little Rock, Ark.
Prof. Kenneth Heinitz, Austin, Tex.: Saint Paul, Austin, Tex.
Rev. Robert Schroeter, Oak Lawn, Ill.: Immanuel, East Aurora, N. Y.
Prof. Benjamin Pfeiffer, Seward, Nebr.: Gloria Dei, Chicago
Prof. Herbert Treichel, Chicago: Gloria Dei, Chicago; Trinity, Bogota, N. J.
Rev. J. Henry Gienapp, Milwaukee, Wis.: Trinity, Alma, Mo.
Prof. Edward A. Jenne, Milwaukee: Trinity, Alma, Mo.
Rev. Martin Marty, Chicago: Trinity, Alma, Mo.
Rev. Warren G. Rubel, Fayetteville, Ark.: St. Michael's, Portland, Oreg.
Prof. P. A. Czamanske, Valparaiso: St. Paul's, Fort Wayne
Carl G. Buhse, Trenton, Mich.: St. Paul's, Trenton, Mich.
Dr. Walter Stromer, Mount Vernon, Iowa: Zion, Hastings, Nebr.
Prof. Glenn C. Einspahr, Seward, Nebr.: Bethel, St. Louis
Prof. Roland Gersmehl, Fort Wayne: Bethlehem, Fort Wayne
Rev. A. C. Oldsen, Lakewood, Ohio: Concordia, Kirkwood, Mo.

German

Dr. Erwin L. Meyer, Fort Wayne: Immanuel, Wichita, Kans.; St. Paul, Napoleon, Ohio; Emmanuel, Fort Wayne; St. Paul's, Fort Wayne; Gloria Dei, Chicago; Suburban Bethlehem and Holy Cross, Fort Wayne
Prof. Martin Bertram, Fort Wayne: St. Mark, Cleveland, Ohio; English Luth. Church of the Redeemer, Fort Wayne
Rev. Paul H. Riedel, Paramus, N. J.: St. Mark, Cleveland, Ohio; St. James, Marion, Ind.
Rev. Robert Plagens, Anamoose, N. D.: Saint Paul's, Port Arthur, Tex.
Dr. T. H. Etzler, Dallas, Tex.: Christ, Cisco, Tex.
Rev. Walter Gerhard Boss, S. Hadley, Mass.: St. John's, Westfield, Mass.; St. Michael's, Portland
Prof. Edwin H. Matthaidess, Carthage, Ill.: Concordia, Burlington, Iowa
Rev. Rudolph F. H. Norden, Chicago: Trinity, North Little Rock, Ark.
Dr. John F. Sullivan, Milwaukee, Wis.: Emmanuel, Fort Wayne
Dr. Gerhardt Mundinger, Michigan State University, E. Lansing, Mich.: St. John's, Pittston, Pa.
Rev. Roy Barlag, Waco, Tex.: St. Paul, Austin, Tex.
Prof. Albert R. Riep, Edmonton, Canada: Trinity, Alma, Mo.
Prof. Lando Otto, Concordia, Mo.: Our Savior, Chicago

Classical Languages

Dr. Robert Hoerber, Fulton, Mo.: Immanuel, Wichita, Kans.
Prof. Eugene Nissen, Fort Wayne: St. Mark, Cleveland, Ohio; English Luth. Church of the Redeemer, Fort Wayne; Calvary, Verona, N. J.; Emmanuel, Fort Wayne; Gloria Dei, Chicago; Trinity, Bogota, N. J.; Saint Paul's, Fort Wayne
Rev. Paul G. Bretscher, New Orleans, La.: Mount Calvary, Janesville, Wis.
Rev. P. Huchthausen, Burlingame, Calif.: Calvary, Portland, Oreg.
Dr. Eric C. Malte, Pittsburgh, Pa.: Grace, Universal, Pa.; Immanuel, Youngstown, Ohio; Concordia, Kirkwood, Mo.
Prof. Elmer Moeller, Milwaukee: Calvary, Portland, Oreg.; Zion, Akron
Rev. Clemens Thies, Chicago: Calvary, Verona, N. J.; Trinity, Bogota, N. J.
Rev. Howard J. Schoenfeldt, Livingston, N. J.: Calvary, Verona, N. J.
Prof. Norman Gienapp, Concordia, Mo.: Calvary, Verona, N. J.; Gloria Dei, Chicago; Trinity, Bogota, N. J.
Prof. Edwin H. Matthaidess, Carthage, Ill.: Concordia, Burlington, Iowa
Prof. J. Henry Gienapp, Milwaukee: Trinity, North Little Rock, Ark.
Rev. A. C. Liefer, Pattison, Tex.: Saint Paul, Austin, Tex.
Prof. Walter A. Hansen, Fort Wayne: Gloria Dei, Chicago
Rev. Walter Bartling, Seattle, Wash.: Trinity, Alma, Mo.; St. Michael's, Portland
Dr. R. T. DuBrau, Oakland, Calif.: Trinity, Alma, Mo.
Prof. Walter Jennrich, Milwaukee: Trinity, Alma, Mo.
Rev. Albert W. Reese, Chehalis, Wash.: Trinity, Alma, Mo.
Prof. Arthur C. Streufert, St. Paul, Minn.: Trinity, Alma, Mo.
Dr. W. H. Wente, Winfield, Kans.: Trinity, Alma, Mo.; Concordia, Kirkwood, Mo.
Rev. Delwin Schneider, Oak Lawn, Ill.: Our Savior, Chicago
Rev. Eugene Klug, Kalispell, Mont.: Gethsemane, Lakewood, Ohio
Rev. Edgar Krentz, St. Louis: St. Paul's, Royal Oak, Mich.

Social Sciences

Dr. Walter Herrling, Fort Wayne: Immanuel, Wichita, Kans.; Emmanuel, Fort Wayne; Trinity, Fort Wayne; Gloria Dei, Chicago; Zion, New Orleans
Rev. Herbert T. Mayer, Janesville, Wis.: Saint Mark, Cleveland, Ohio
Prof. Karl Keller, Portland: St. John's, Kendallville, Ind.
Rev. Harold I. Haas, Buffalo: Bethany ... falo; St. Paul's, Buffalo
Prof. Herbert Bredemeier, Fort Wayne: ... James, Marion, Ind.; English Luth. ... of the Redeemer, Fort Wayne; Emm... Fort Wayne; St. John's, Rogers City, ... St. Paul's, Zion, Holy Cross, and ... hem, Fort Wayne
Rev. John H. Tietjen, New Milford, ... St. James, Marion, Ind.
Rev. Paul M. Kavasch, Washington, ... Calvary, Verona, N. J.
Dr. H. Richard Klann, Bayside, N. Y.: C... Verona, N. J.
Prof. Eugene O. Rotnem, Akron, Ohio: ... manuel, Alexandria, Va.; Christ, Wa... ton, D. C.
Dr. John Stach, Fort Wayne: English ... Church of the Redeemer and Bethl... Fort Wayne
Rev. Donald L. Deffner, Berkeley, ... St. Peter's, Medford, Oreg.
Rev. Richard Pera, New Britain, Conn.: ... John's, Westfield, Mass.; Trinity, East... ton, Mass.
Prof. Oscar T. Walle, Oakland: Trinity, ... Little Rock, Ark.
Rev. Carl H. Toelke, Akron, Ohio: T... Willoughby, Ohio
Dr. Erwin L. Meyer, Fort Wayne: ... Calvary, Fort Wayne (Waynedale)
Dr. Carl Mundinger, Winfield, Kans.: ... Paul, Austin, Tex.
Dr. Robert V. Schnabel, Fort Wayne: ... gelist parish, Kingsbury, Tex.; T... Scarsdale, N. Y.; Martin Luther C... Camden, N. J.
Rev. John A. Kavasch, Verona, N. J.: ... Dei, Chicago
Prof. Harold Witte, Edmonton, Canada: ... Dei, Chicago; Calvary, Verona, N. J.; ... ity, Bogota, N. J.
Prof. Herbert Treichel, Chicago: Gloria ... Chicago
Dr. Walter E. Bauer, Valparaiso, Ind.: ... ity, Alma, Mo.
Prof. R. W. Bertram, Valparaiso, Ind.: T... Alma, Mo.
Dr. Walter O. Forster, Lafayette, Ind.: ... ity, Alma, Mo.
Rev. Paul G. Hansen, Denver, Colo.: Tr... Alma, Mo.
Rev. Carl F. Nitz, Portland: Trinity, ... Mo.
Prof. Ross P. Scherer, Valparaiso, Ind.: ... ity, Alma, Mo.
Dr. E. A. Wolfram, Winfield, Kans.: Tr... Alma, Mo.
Dr. John Nau, Hattiesburg, Miss.: First ... lish, New Orleans
Prof. Vernon G. Grosse, University, Ala.: ... St. Louis
Rev. Edgar J. Mundinger, Kansas City, K... Concordia, Kirkwood, Mo.
Rev. Walter H. Moeller, Silver Spring, ... St. Paul's, Ashland, Ky.
Prof. Paul W. Gabbert, Bronxville, N. Y.: ... manuel, Otto, N. Y.
Dr. Albert G. Huegli, River Forest, Ill.: ... Michael's, Portland
Dr. R. R. Caemmerer, St. Louis: Holy ... Moline, Ill.
Mel. Hecht, Lawrence, Kans.: Trinity, ... gota, N. J.
Dr. August Brustat, Scarsdale, N. Y.: Cal... Buffalo
Carl G. Buhse, Trenton, Mich.: St. P... Trenton, Mich.
Dr. Orville Jaebker, Evansville, Ind.: ... Paul's, Fort Wayne
Rev. Wm. Scar, West Newton, Mass.: ... Savior, Chicago
Rev. Howard E. Mueller, Kansas City, K... Our Savior, Kansas City, Kans.

Natural Sciences

Dr. John W. Klotz, River Forest, Ill.: M... orial, Toledo, Ohio; Trinity, Alma, ... St. John's, Seward; Calvary, Buffalo
Prof. W. H. Rusch, Fort Wayne: St. Ja... Marion, Ind.; English Luth. Church o... Redeemer, Fort Wayne; Emmanuel, ... Wayne; St. Paul's, Fort Wayne
Rev. Daniel DeBlock, Jr., Boonville, ... St. James, Marion, Ind.; Trinity, Alma,
Prof. Paul Stor, St. Paul, Minn.: St. Pe... Medford, Oreg.
Rev. Gerhard Leverenz, Easthampton, M... St. John's, Westfield, Mass.
Prof. Oscar Walle, Oakland, Calif.: St. P... Austin, Tex.; Bethany, Chicago; Tri... Alma, Mo.; St. Michael's, Portland; ... Savior, Chicago
Prof. Jonathan Messerli, Manchester, ... Rev. H. C. Messerli, Bandon, Oreg.
Prof. Harold Witte, Edmonton: Trinity, ... gota, N. J.

Erich Hopka, Winfield: St. Paul's, Fort
ne
s Hoger, St. Louis: Timothy, Chicago

Resident Counselor

Herbert Bredemeier, Fort Wayne: Saint
k, Cleveland
Robert F. Rolf, Independence, Ohio:
Mark, Cleveland
Nathan K. Grefrath, Nunica, Mich.:
n, Wabash, Ind.
Walter Geihsler, Albuquerque, N. Mex.:
nt Calvary, Janesville, Wis.
Walter G. Boss, S. Hadley Falls, Mass.:
vary, Portland
Walter Rubke, Oakland: Calvary, Port-
d
Richard Graef, Klamath Falls, Oreg.:
vary and St. Michael's, Portland
Harold I. Haas, Buffalo: Bethany, Buf-
; St. Paul's, Buffalo
Milton Nauss, Buffalo: St. James, Marion,

Louis C. Meyer, Bogota, N. J.: Calvary,
ona, N. J.
Robert Plagens, Anamoose, N. Dak.:
Paul's, Port Arthur, Tex.: Trinity,
na, Mo.
Edward Wessling, Madison, Wis.: Bethle-
n, Edmonton, Canada; Trinity, Alma, Mo.;
Michael's, Portland
Walter Sohn, Fort Wayne, Ind.: English
h. Church of the Redeemer, Fort Wayne
Julius A. Fritze, Higginsville, Mo.: Im-
nuel, Sweet Springs, Mo.; Zion, St. Louis
Ewald J. Otto, Quincy, Ill.: Trinity,
rth Little Rock, Ark.
Delwin B. Schneider, Oak Lawn, Ill.:
ria Dei, Chicago
Norman Brandt, Lawrence, Kans.: Trin-
, Alma, Mo.
Wilbert J. Fields, Ames, Iowa: Trinity,
na, Mo.
Edgar J. Mundinger, Kansas City, Kans.:
nity, Alma, Mo.
Omar Stuenkel, Portland: Trinity, Alma,
.
Frederick Schumacher, Broken Arrow,
la.: Trinity, Alma, Mo.
Roland Seboldt, Chicago: Bethany, Chi-
go
Oswald W. Mieger, Yuma, Ariz.: Saint
ul's, San Diego, Calif.
Leland Hoyer, Grand Rapids, Mich.:
n, Kalamazoo, Mich.
Theodore W. Schroeder, Brentwood, Mo.:
manuel, Youngstown, Ohio
Allen H. Nauss, Concordia, Mo.: Saint
chael's, Portland
George R. Brueggemann, Wauwatosa,
s.: Bethany, Chicago
Harold Hecht, Milwaukee: Our Savior,
icago
John T. Domsch, Farnhamville, Iowa:
ncordia, Sioux City
Arthur L. Scheidt, Vincennes, Ind.: Con-
rdia, Sioux City
Louis Huber, Sheboygan: Holy Cross,
rt Wayne
Roland Gersmehl, Fort Wayne: Bethle-
m, Fort Wayne
Richard A. Jesse, Milwaukee: Concordia,
rkwood, Mo.
Paul Huchthausen, Burlingame, Calif.:
ncordia, Kirkwood, Mo.
Luther P. Koepke, Valparaiso: Concordia,
rkwood, Mo.

Librarian

. Leonhard Wuerffel, St. Louis, Mo.: Saint
ark, Cleveland, Ohio
. Lando Otto, Concordia, Mo.: Calvary,
rtland, Oreg.; Bethany, Chicago, Ill.;
rinity, Portland
. O. R. Spurgat, Bronxville, N. Y.: Em-
anuel, Fort Wayne, Ind.; St. Paul's, Fort
ayne
Harry Krieger, Traverse City, Mich.:
rinity, North Little Rock, Ark.
Luther Poellot, Pitcairn, Pa.: Saint Paul,
ustin, Tex.
. Norman Gienapp, Concordia, Mo.: Gloria
ei, Chicago
. John W. Heussman, Springfield, Ill.:
. Michael's, Portland

Miscellaneous

. Arno Krentz, Cleveland: Zion, Akron,
hio
Milan Kolarik, Columbus, Ohio: Holy
ross, Pittsburgh

Philosophy

. Donald Meyer, St. Louis, Mo.: Peace,
ill Valley, Calif.
Luther P. Koepke, Valparaiso, Ind.:
rinity, North Little Rock, Ark.
Kenneth Breimeier, St. Louis, Mo.: Trin-
y, Houston, Tex.

Education

Rev. R. C. Beisel, Minneapolis, Minn.: Saint John's, Thief River Falls, Minn.
Prof. Jonathan Messerli, Manchester, Mo.: Rev. H. C. Messerli, Bandon, Oreg.

Administrative Assistant

Prof. Edgar Walz, Fort Wayne, Ind.: Saint Paul's, Cincinnati, Ohio

Administration

Prof. Edgar Walz, Fort Wayne, Ind.: Saint Paul's, Amherst, Colo.; Zion, Holyoke, Colo.

Humanities

Dr. Gerhardt Mundinger, E. Lansing, Mich.: St. John's, Pittston, Pa.
Rev. E. Edward Hackmann, Anita, Iowa: Trinity, Alma, Mo.
Rev. Martin Marty, Chicago, Ill.: Trinity, Alma, Mo.

Music

Prof. Norman Gienapp, Concordia, Mo.: Gloria Dei, Chicago
Prof. Walter A. Hansen, Fort Wayne: Gloria Dei, Chicago
Rev. Paul F. Foelber, Silver Spring, Md.: Trinity, Alma, Mo.

Academic Dean

Dr. Paul Lange, St. Louis, Mo.: Gloria Dei, Chicago
Prof. T. W. Hausmann, Bronxville, N. Y.: Trinity, Alma, Mo.
Dr. W. Wente, Winfield, Kans.: Trinity, Alma, Mo.
Prof. Herbert Bredemeier, Fort Wayne: Holy Cross, Moline, Ill.
Dr. R. R. Caemmerer, St. Louis: Bethany, Chicago

Dean of Students

Dr. Luther P. Koepke, Valparaiso, Ind.: Trinity, Alma, Mo.
Prof. C. F. Weidmann, Bronxville, N. Y.: Trinity, Alma, Mo.
Rev. Louis Huber, Sheboygan: Holy Cross, Fort Wayne

Dean of Men

Prof. Walter G. Sohn, Fort Wayne, Ind.: Gloria Dei, Chicago

Mathematics

Prof. Erwin Schnedler, Fort Wayne, Ind.: Gloria Dei, Chicago

Registrar

Prof. Harold Witte, Edmonton, Alta., Can.: Gloria Dei, Chicago

Additional recommendations and statements of qualifications of nominees, or objections to nominees with reasons therefor, must be filed with the undersigned prior to the meeting of the Board of Electors on October 21 and 22 at Holy Cross Lutheran Church, Fort Wayne, Ind. — CLIFFORD E. AULICK, *Secretary*, Board of Control, 3425 Crescent, Fort Wayne 3, Ind.

Convention Notice

The 31st convention of the Southern Illinois District meets October 17—20 at St. John's Lutheran Church, Chester, Ill. The essay: "The Relation of the Passover to the Lord's Supper" will be delivered by the Rev. Prof. L. M. Petersen. — E. A. FEDDERSEN, *Secretary*.

Warning

O — J — M —, claiming to be a member of the Evangelical Lutheran Church of St. Luke, Chicago, Ill., and carrying a Communion Calendar as identification, has obtained a great deal of money from pastors and others under false pretenses. Pastors and others to whom he applies for further aid should relieve him of this Communion Card and return it to St. Luke, 1500 W. Belmont, Chicago 13, Ill., immediately in order to stop further abuse of this identification. — ADALBERT R. KRETZMANN, Litt. D., Pastor.

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Wanted

Houseparent: Single individuals or married couples (age limit, 55) without small children. *Nurses:* Registered or practical. Age limit, 55. Write: DIRECTOR, Lutheran Children's Home, Addison, Ill.

Changes of Address

Pastors:

Badke, Robert, 9143 79th Ave., Edmonton, Alta., Can.
Behling, Edward, Churchbridge, Sask., Can.
Beyer, Eugene A., 618 Emmons Blvd., Wyandotte, Mich.
Birnbaum, Chaplain Leon, 6157 E. Boston, Wichita 18, Kans.
Blessin, Otto H., 220 N. Second, Grangeville, Idaho
Blumenkamp, Edwin, Box 134, Tampa, Kans.
Bolton, Milton L., 1024 Cherry St., Mount Carmel, Ill.
Cloeter, A., R. 4, Fairmont, Minn.
Deady, Robert M., R. 2, Plattsburg, N. Y.
Duff, Floyd P., 72 South St., Auburn, N. Y.
Ertman, Charles L., 100 Fifth St., Hackettstown, N. J.
Fiene, Leonard R., 4001 Central Ave., East Gary, Ind.
Franke, Martin E., Ridgeway, N. C.
Fricke, Chaplain (Maj.) Robert W., 19th Air Div., Corswell AFB, Fort Worth, Tex.
Friedrich, William E., R. 1, Niagara, N. Dak.
Friedrichs, David W., 446 S. Gay St., Auburn, Ala.
Gamber, Hugo A., R. 1, St. Paul 11, Minn.
Gerdes, Everett, 104 Alvardo Ave., Pittsburg, Calif.
Gibson, Dallas, 1159 S. W. 30th Ave., Fort Lauderdale, Fla.
Gienapp, Norman, 502 E. White St., Champaign, Ill.
Gohdes, Melvin, Rolla, N. Dak.
Heinicke, Chaplain Martin, 1628 W. Lk. Sammamish Parkway, S. E., Bellevue, Wash.
Heinlein, Harold E., 6330 Southwood, St. Louis 5, Mo.
Hillmer, Gerhard H., 550 N. Palm, R. 3, Box 114 L, Hemet, Calif.
Hippe, Adolf, 3071 Fifth Ave., E., Vancouver 12, B. C., Can.
Hoffmann, Albert G., Bunker Hill, Ill.
Hoyer, Adolf H., R. 1, Hamilton, Tex.
Hoyer, George W., 5 Seminary Terrace, N., Clayton 5, Mo.
Huber, Chaplain (Capt.) Walter H., 3600th C. C. Training Wing, Luke AFB, Ariz.
Huchthausen, Chaplain (Lt. Col.) Walter A., Staff and Faculty, The Chaplain School, Fort Slocum, N. Y.
Jacob, Edwin A. H., R. 1, Decatur, Ind.
Jones, Robert E., 1935 S. Third, Garland, Tex.
Kavasch, Robert, 307 Park, Enterprise, Oreg
Klug, Eugene F., 502 S. Broadway, Urbana, Ill.
Knoke, William, *em.*, 588 Second Ave., Aurora, Ill.
Koepke, Frank F., Lutheran Center, 16-1 Chome, Fujimicho, Chiyoda-ku, Tokyo, Japan
Kohlmeier, Waldemar H., 411 Maple St., Anita, Iowa
Kosche, Martin G., 1929 Huxley St., Madison 4, Wis.
Kraus, George R., 1162 Marshall Ave., St. Paul, Minn.
Kretzschmar, Carl R., 1700 St. Charles Ave., S. W., Birmingham 11, Ala.
Krinke, Friebert H., 2704 N. E. Stanton St., Portland 12, Oreg.
Loeber, Henry A., 26 Quimby Place, West Orange, N. J.
Loesch, Nathan, Madison and Main, Bonners Ferry, Idaho
Luecke, Oscar W., Sr., *em.*, c/o Mrs. A. R. Kelly, 2249 S. W. 14th Court, Fort Lauderdale, Fla.
Mensing, G. E., *c. r. m.*, 412 Summer, Burlington, Iowa
Meyer, Maynard V., *c. r. m.*, 360 Ninth, San Bernardino, Calif.
Moebius, John F., *em.*, 574 N. Williams St., Henderson, N. C.
Molnar, Kenneth R., 19227 Bridwell, Glendora, Calif.
Mueller, Norbert H., Box 98, Sanford, Mich.
Otto, Reuben E., Dryden, Ont., Can.
Pruefer, Helmut, 191 Ferris Road, Toronto 16, Ont., Can.
Rauber, Roland J., 8964 Church Rd., St. Johns, Mich.
Riehl, Karl W., 3517 Wismer Rd., St. Ann, Mo.

Roehrs, Roland H., 3324 N. Illinois, Indianapolis 8, Ind.
Rosin, Walter L., 7334 Elm, Maplewood 17, Mo.
Roth, Samuel J., 111 Carson Road, Ferguson 21, Mo.
Rusch, Gerhardt O., 414 N. 19th Ave., E., Duluth 5, Minn.
Saleska, John W., St. John's College, Winfield, Kans.
Scheimann, Richard W., 1165 E. 61st, Chicago 37, Ill.
Schmidt, Raymond D., 3140 S. Dahlia Denver 22, Colo.
Schroeder, Arthur F., 2640 Oak, River Grove, Ill.
Schroeder, Paul W., Frobisher, Sask., Can.
Schumacher, Paul, 1703 Neathery, Paris, Tex.
Stiemke, Frederick A., No. 7 Glenwood Apts., Rome, Ga.
Synatschk, Walter, R. 1, Immanuel Lutheran Church, Polk, Nebr.
Walther, Walter F., Eagle Bend, Minn.
Wichterich, Henry J., Box 386, Girard, Ill.
Wingo, Chaplain Arthur W., 3650 Mil. Trng. Wing, Sampson AFB, Geneva, N. Y.
Witt, Chaplain (1st Lt.) Melvin E., 93d Bomb Wing (H) Castle AFB, Merced, Calif.
Wottrich, Herbert, 3348 Memorial Blvd., Port Arthur, Tex.
Wright, Arthur F., 205 White Plains Rd., Tuckahoe, N. Y.
Young, Kenneth R., 857 Rutledge, Charleston, S. C.
Zahrte, Carl E., 1509 S. 24th St., Lincoln 2, Nebr.
Zorn, Herbert M.; Lutheran Mission, Nilamel P. O., via Killimanoor T.-C. State, South India

Teachers:

Bachmann, Norman J., 9439 Ralph St., Rosemead, Calif.
Bertram, Henry S., *em.*, 585 Benton St., Aurora, Ill.
Braun, Richard H., Cleveland Lutheran High School, 2648 Prospect Ave., Cleveland 15, Ohio
Bray, Merlin, R. 7, Box 705, Vancouver, Wash.
Brott, Eugene, Trinity Lutheran Church, 8th and Soulard, St. Louis 4, Mo.
Elmshaeuser, Orville, 1819 Keck, Evansville, Ind.
Fichtner, Allen, 302 E. 24th, Kearney, Nebr.
Firnhaber, Stuart F., 808 Third St., S. W., Faribault, Minn.
Grotheer, Philip H., 1722½ Parker Rd., Houston 16, Tex.
Heilman, Richard, 2501 S. Queen, York, Pa.
Hofts, Dennis, 820 Lane St., Topeka, Kans.
Kelly, Adrian R., 2249 S. W. 14th Court, Fort Lauderdale, Fla.
Krafft, Arthur, 6015 W. Spencer Pl., Milwaukee 16, Wis.
Liese, Lloyd D., 514 Monroe St., Beardstown, Ill.
Luebke, E. A., *em.*, 1945 N. Irving, Fremont, Nebr.
Mieger, Alfred W., 105 S. Angeleno Ave., Azusa, Calif.
Neumann, A. C., 2916 Cherokee St., St. Louis 18, Mo.
Oetting, Eugene, 7218 Woodridge, Houston, Tex.
Robertson, Thomas E., 513 Waldmar Flint 7, Mich.
Roeske, Edwin C., 210 Second Av Tawas City, Mich.
Schmidt, Stephen A., 4016 Prescott Lyons, Ill.
Schrieber, Walter B., 4236A Louisiar St. Louis 11, Mo.
Schuppan, Randall, 119-26 Fifth Av College Point 56, L. I., N. Y.
Smith, Robert W., 107 Hickory St., Valparaiso, Ind.
Snively, Smith F., 1645 Ringgold A Indianapolis 3, Ind.
Square, Arthur E., 2045 Geneva St., Racine, Wis.
Temme, Edwin G., 5952 N. Santa Monica Blvd., Milwaukee 17, Wis.
Westerkamp, Gerhard C., 7210 Winding Way, Fair Oaks, C

Notice

Articles, church news, announ ments, obituaries, intended for publi tion in the LUTHERAN WITNESS, bo for review, and general correspondei should be addressed to the Editorial ffice, 801 De Mun Ave., St. Louis 5, M

Reports of ordinations, installatio dedications, anniversaries, and chan of address of pastors and teach should be sent to the **Statistical Bure** Lutheran Building, 210 North Bro way, St. Louis 2, Mo.

What are we doing for Missions

SYNOD

BUDGET		RECEIVED
$9,100,000.00	JAN.	$ ——
8,341,666.66	DEC.	——
7,583,333.33	NOV.	——
6,825,000.00	OCT.	——
6,066,666.66	SEPT.	——
5,308,333.33	AUG.	3,377,327.52
4,550,000.00	JULY	2,939,676.32
3,791,666.66	JUNE	2,449,051.25
3,033,333.33	MAY	1,970,470.12
2,275,000.00	APRIL	1,376,852.17
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	376,175.20

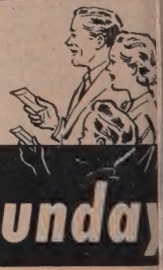
DISTRICT

Alberta and British Columbia	$ 7,075.19
Atlantic	115,150.82
California and Nevada	57,418.86
Central	344,237.72
Central Illinois	108,071.54
Colorado	25,264.80
Eastern	82,033.90
English	190,296.10
Florida-Georgia	12,263.39
Iowa East	82,795.27
Iowa West	137,259.15
Kansas	90,081.07
Manitoba and Saskatchewan	5,904.83
Michigan	332,846.40
Minnesota	291,295.29
Montana	13,224.14
North Dakota	41,317.56
North Wisconsin	110,531.32
Northern Illinois	279,564.10
Northern Nebraska	84,362.69
Northwest	63,369.16
Oklahoma	21,462.48
Ontario	24,500.00
South Dakota	32,564.68
South Wisconsin	161,529.00
Southeastern	57,893.89
Southern	11,148.11
Southern California	51,373.82
Southern Illinois	72,161.87
Southern Nebraska	85,171.15
Texas	56,423.68
Western	251,450.89
TOTAL FROM DISTRICTS, Feb. 1, 1955 to Aug. 31, 1955	$3,300,042.87

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to Aug. 31	$4,725,000.00	$5,308,333.33
Cash Receipts, Feb. 1 to Aug. 31	2,917,556.20	3,377,327.52
DEFICIT	$1,807,443.80	$1,931,005.81

Chas. E. Groerich, Assistant Treasurer



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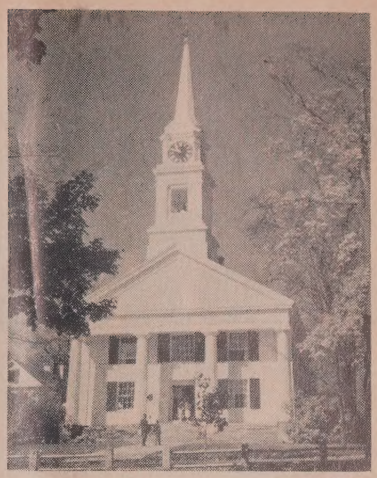

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